

The Westminster
Senior Intermediate Quarterly
OCTOBER - NOVEMBER - DECEMBER

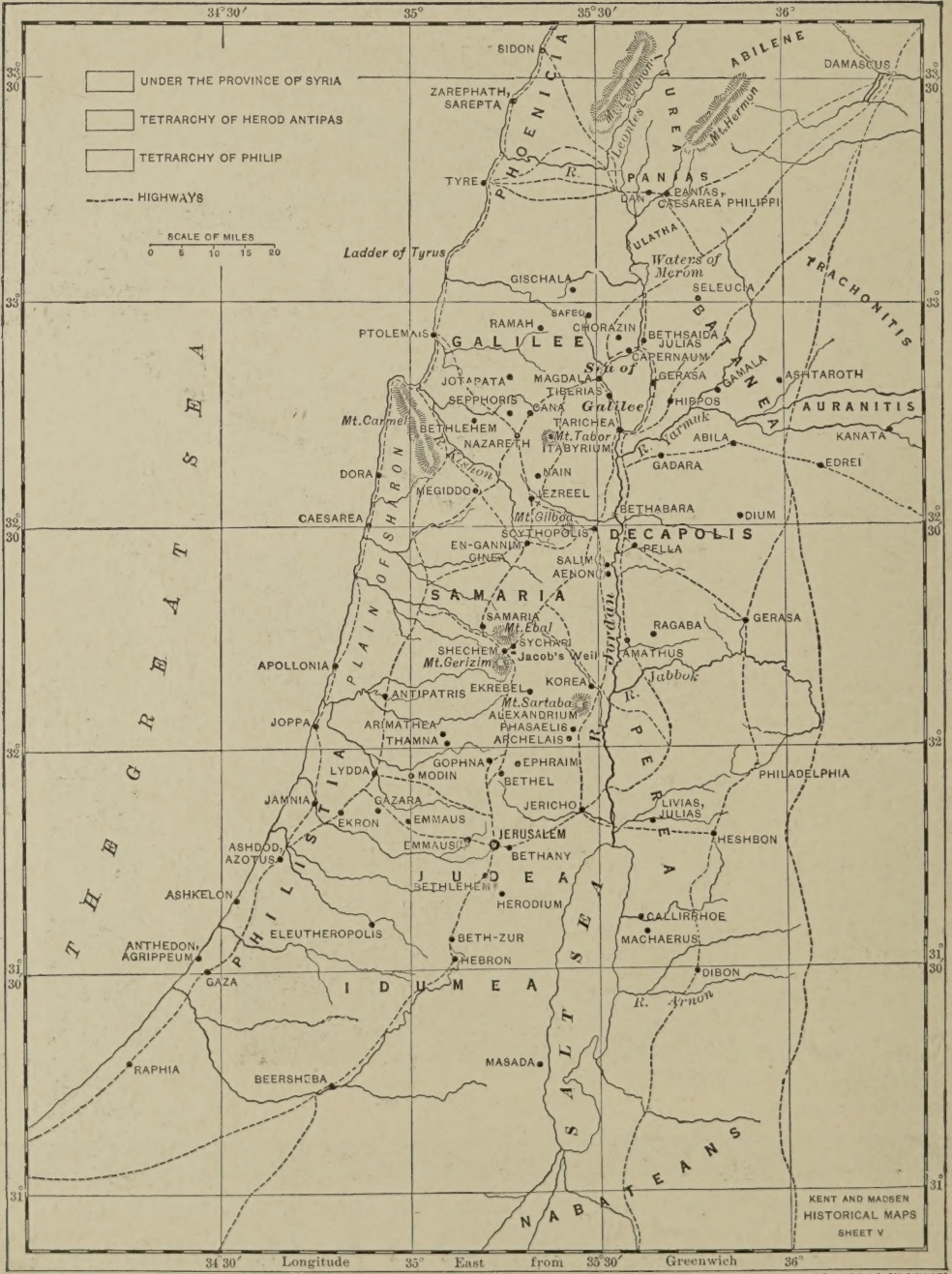
1922



Used by permission of W. H. Burhans
JAFFA GATE, JERUSALEM

Prepared by Hugh T. Kerr, D.D., LL.D. Edited by John T. Faris, D.D.

***The Presbyterian Board of Publication and
Sabbath School Work, Philadelphia***



34° 30' Longitude East from 35° East from 35° 30' Greenwich 36°

COPYRIGHT, 1906 AND 1912, BY CHARLES FOSTER KENT METHODIST BOOK CONCERN, NEW YORK & CINCINNATI

PALESTINE IN THE TIME OF JESUS, 4 B.C.-A.D. 30.
(INCLUDING THE PERIOD OF HEROD, 40-4 B.C.)

The Westminster Senior-Intermediate Quarterly

Published quarterly by the Presbyterian Board of Publication and Sabbath School Work, Witherspoon Building, Walnut and Juniper Streets, Philadelphia, Pa. Entered at the post office, at Philadelphia, as second-class matter. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on June 22, 1918.

Vol. XLIII OCTOBER 1, for OCTOBER, NOVEMBER, DECEMBER, 1922 No. 4
Single subscriptions, 45 cents a year. School subscriptions, two or more to one address, 32 cents a year, 8 cents a quarter each

FOREWORD



The lessons of this quarter are taken from the Gospel of Luke, which has been called "The most beautiful book in the world." The lessons do not follow the life of Christ in detail, but present to us pictures from his life which reveal to us his character and his method of work. We see him in his home, in the synagogue, in the Temple, in the towns and villages of his own land, healing, helping, redeeming the lives of the people.

It will be wise, if, instead of depending on the scattered verses printed in the Quarterly, you keep your Bible always at hand and make yourself familiar with Luke's Gospel. This will be a pleasant and possible task, for the lessons of the quarter cover only twelve chapters. The first quarter of 1923 will conclude the study of the Gospel of Luke.

May we learn from Jesus that "All who joy would win must share it."

Yours very sincerely,

The quotations from the American Standard Edition of the Revised Bible, as printed in this Quarterly, are copyrighted, 1901, by Thomas Nelson & Sons, and are used by permission.

THE BIRTH OF JOHN THE BAPTIST

THE GOLDEN TEXT—"He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink."—Luke 1: 15.

TEXT OF LESSON, Luke 1: 8-22

For entire lesson, see Luke, ch. 1

COMMON VERSION

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zach-a-ri'as saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zach-a-ri'as: for thy prayer is heard; and thy wife E-lis'a-beth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Is'ra-el shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of E-li'as, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zach-a-ri'as said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Ga'bri-el, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zach-a-ri'as, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

The Time—6 B.C. to 5 B.C.

AMERICAN STANDARD BIBLE

8 Now it came to pass, while he executed the priest's office before God in the order of his course,

9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. 10 And the whole multitude of the people were praying without at the hour of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And Zacharias was troubled when he saw *him*, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. 16 And many of the children of Israel shall he turn unto the Lord their God. 17 And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to *walk* in the wisdom of the just; to make ready for the Lord a people prepared for *him*.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. 20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.

20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.

20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.

20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.

20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.

20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.

20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.

The Places—Jerusalem and Judea.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, September 25.....	The Prophet's Message.....	Isa. 40 : 3-5.
Tuesday, September 26.....	The Angel's Message.....	Luke 1 : 5-17.
Wednesday, September 27.....	The Birth of John the Baptist.....	Luke 1 : 57-66.
Thursday, September 28.....	Hannah's Prayer.....	I Sam. 1 : 9-18.
Friday, September 29.....	Hannah's Thanksgiving.....	I Sam. 2 : 1-10.
Saturday, September 30.....	A Christian Home.....	Col. 3 : 17-25.
Sunday, October 1.....	Zacharias' Prophecy.....	Luke 1 : 68-79.

LOOKING FORWARD

For nine months we have been studying lessons taken from the Old Testament. With this lesson we begin a six-months' course of study on the life of Christ. These lessons are taken from the Gospel According to Luke. This will make the lessons doubly interesting, for they are taken from what has been called "the most beautiful book in the world." Why is it called "the most beautiful book in the world"? To know the reason you must read it through from beginning to end. Do this some Sunday afternoon. Then you will see why it is a beautiful book. It alone gives us, among other things, the Christmas songs, the stories of the Good Samaritan, of the Lost Sheep, of the Lost Coin, of the Prodigal Son. It was written by Luke who was a physician. He is the only writer in the Bible who was not a Jew. He was a companion of Paul's, joining him at Troas, on the Second Missionary Journey. He tells us in the opening verses of the Gospel why he wrote the story of the life of Jesus.

GETTING READY FOR JESUS

Luke 1 : 5-7

Before Luke tells us the story of the birth and childhood of Jesus, he explains some things necessary to understand the story. The king of Judea was Herod, known in history as Herod the Great. He reigned from 37 B.C. to 4 B.C. He was a strong man, inherently cruel and selfish. He showed respect to the religion of the Jews by rebuilding the Temple in great splendor, but he was himself irreligious and superstitious. He was the Herod who received the Wise Men and who subsequently ordered the massacre of all children under two years of age, in order to destroy the Christ-child, if possible.

What contrasts we see in life! On the one hand we have Herod the Great, strong and cruel, and on the other hand we have Zacharias and his wife Elisabeth, obscure, but kind to their fellow men and loyal to God. Zacharias was a priest, and he and his wife lived in Jerusalem during his term of office. The priests of the Temple were divided into twenty-four classes, and each class served in the Temple for a week at a time. I Chron. 24 : 7-18.

Zacharias and Elisabeth were happy and worthy people, but they had grown old without children in their home. What a fine tribute Luke pays this

obscure priest and his wife: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." They were people of prayer and faith, and God always has good things in store for those who wait upon him and make their wants known to him. We will see in a moment the reason for their prayer.

THE VISION OF ZACHARIAS

Luke 1 : 8-12

In the performance of his duty Zacharias was ministering in the Temple at Jerusalem. It was at the time of prayer. We are not told whether it was the morning or the evening hour, but it was probably the evening hour. He had been chosen to enter into the Holy Place and to offer upon the altar of incense the symbol of the peoples' prayers. It was a great honor and a great responsibility, and doubtless a priest as devout as was Zacharias would be much in prayer as he performed his sacred duty. Outside in the court of the Temple the great crowd of worshippers waited and prayed. Never before had the honor come to Zacharias, and never again would it come. It was the greatest moment of his life. He would enter, robed in white, his sandals removed from his feet. The attendants who entered with him would retire and he would be alone in that solemn and sacred place. The people would wait outside in the courts, praying in deep silence until the priest who was sacrificing the lambs at the great altar of burnt offering in the court, gave a signal to his colleague in the shrine. Zacharias would then throw the incense on the fire of the golden altar and its fragrant smoke would rise with the prayers of the people. Before this time came, however, there stood before this reverent and praying priest a heavenly messenger, an angel from God. It is little to be wondered at that Zacharias was troubled and fear fell on him. He was alone and unprepared to meet an angel from God.

THE ANGEL'S MESSAGE

Luke 1 : 13-17

The angel soon turned Zacharias' fears to joy. Zacharias had been praying for a son. We are not told so before but we know that that was the purpose of his prayer for the angel said, "Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son."

The son who was to be called John became, as we all know, the great herald and forerunner of Jesus. We know him as John the Baptist. We can imagine how happy the heart of this humble priest was, and how proud he must have been when he was told how great and good this child of his old age would be. Not all children are great and good. Not all children bring joy and gladness to their parents' hearts. But the angel said that this promised son would be God's gift not only to his parents but to the world. He was "to make ready for the Lord a people prepared for him." John was the forerunner, the herald, of Another. He was to prepare the way for Jesus. Notice the qualities of this coming child. He was to be great. He was to be great, however, not in the sight of men but in the sight of God. He was to be a man of self-control. He would drink no wine nor strong

the angel; "for I am an old man, and my wife well stricken in years." His faith was not strong enough to accept the promise without question or proof. The angel, however, did not reprove or rebuke him, but answered the request of his heart. He told him his name. "I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings." Gabriel means "man of God." This, however, was not the only word of confirmation given to the reluctant priest. He had asked for a sign, and he was granted a sign in the form of a punishment. "Behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season." Does it not seem strange that when the angel announced to Zacharias that his prayer was answered, the answer was too great to be believed? How surprised we are when God answers our prayers! Jesus still says to us, "O ye of little faith!"

JOHN THE HERALD

Luke 1: 21-23, 57-80

According to the ancient writings of the Jews the priests always hurried back from the Holy Place lest the people come to the conclusion that harm had befallen them because of their near approach to the divine Holiness, and so, when Zacharias failed to return, the people became alarmed and excited. When he did return to them and they discovered that he could not speak, but beckoned to them by signs, they knew that something had happened, and that he had seen a vision. He was not able to pronounce the usual priestly benediction. He was dumb. The vision, however, was a reality and was meant not for the people but for Zacharias and for his wife Elisabeth. And so it came to pass that a little boy was born in the home of these good people. When the neighbors and relatives came on the eighth day they wanted the child called Zacharias after his father, but "his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God." This fulfillment of the angel's message gave joy to the hearts of the parents and brought fear and wonder



Used by permission of W. H. Burhans

HEBRON, THE TRADITIONAL BIRTHPLACE OF JOHN THE BAPTIST

drink. See Num. 6 : 1-5. He would be a Nazirite and keep himself fit for his task. He would be filled with the Holy Spirit and turn many unto God and would prepare the way for the coming of the Christ. He was to be a second Elijah, a man of passionate zeal who would lead the people back to God, turning the hearts of parents to their children, and the hearts of the disobedient to a true understanding of life, making ready a people prepared for the Lord. It was a great promise and was fulfilled as we shall see later in the heroic life and ministry of John.

THE SIGN FROM HEAVEN

Luke 1: 18-20

The message was too good for Zacharias to believe. "Whereby shall I know this?" he asked

to the hearts of the people. They said, "What then shall this child be?" It was then that his father Zacharias, filled with the Holy Spirit, spoke the words of the beautiful hymn which is known as the "Benedictus," and which begins with the words: "Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people."

The lesson gives us a fine example of the reality of prayer. How many years Zacharias had prayed before his prayer was granted we are not told. The important thing to remember is that he prayed until his prayer was at last answered.

FOR INTERMEDIATE PUPILS

1. Why did Luke write his Gospel?
2. How many years elapsed between the closing events of the Old Testament and the history of the New Testament?
3. Who were Zacharias and Elisabeth?
4. For what did Zacharias pray?
5. Tell the story of the angel's visit to Zacharias in the Holy Place.
6. Why was Zacharias dumb until after the birth of John?

The Intermediate Catechism

Q. 56. What special statement of God's will is given us in the Old Testament?

A. The special statement of God's will given us in the Old Testament is the Ten Commandments.—Ex. 20: 1-17.

Q. 57. What are the Ten Commandments?

A. The Ten Commandments are:

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

(The answers to Question 57 will be continued in the next lesson.)

FOR SENIOR STUDENTS

1. Why is Luke called "the most beautiful book in the world"?
2. What particular priestly duty was Zacharias performing at this time?
3. For what had Zacharias been praying?
4. How was his prayer answered?
5. What was to be John's mission in life?
6. In what way did John prepare for Jesus?

The Shorter Catechism

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Lesson II—THE BIRTH AND CHILDHOOD OF JESUS

THE GOLDEN TEXT—"And Jesus advanced in wisdom and stature, and in favor with God and men."—Luke 2: 52.

TEXT OF LESSON, Luke 2: 40-52

For entire lesson, see Luke, ch. 2

COMMON VERSION

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Je-ru'sa-lem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Je-ru'sa-lem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Je'sus tarried behind in Je-ru'sa-lem; and Jo'seph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Je-ru'sa-lem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst

AMERICAN STANDARD BIBLE

40 And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41 And his parents went every year to Jerusalem at the feast of the passover.

42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sit-

of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Naz'a-reth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Je'sus increased in wisdom and stature, and in favour with God and man.

The Time—5 B.C. to A.D. 8.

ting in the midst of the teachers, both hearing them, and asking them questions: 47 and all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52 And Jesus advanced in wisdom and stature, and in favor with God and men.

The Places—Bethlehem, Jerusalem, and Nazareth.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, October 2.....	The Birth of Jesus.....	Luke 2: 1-7.
Tuesday, October 3.....	The Shepherds' Visit.....	Luke 2: 8-20.
Wednesday, October 4.....	The Child in the Temple.....	Luke 2: 25-39.
Thursday, October 5.....	The Boyhood of Jesus.....	Luke 2: 40-52.
Friday, October 6.....	The Boyhood of David.....	I Sam. 16: 4-18.
Saturday, October 7.....	The Boyhood of Timothy.....	II Tim. 3: 14-17.
Sunday, October 8.....	The King's Birth and Kingdom.....	Isa. 9: 1-7.

DIFFICULT WORDS AND PHRASES

41. **His parents went.** The law required only the men to attend. Mary was devout and interested. **The passover.** See Ex. 23: 14-17. This was the festival held in memory of the deliverance from Egypt.

42. **Twelve years old.** At twelve years a Jewish boy became a "son of the law." He was "confirmed."

44. **The company.** The group of pilgrims from Galilee, among whom were relatives and friends of Joseph and Mary.

46. **After three days.** One day was occupied with the search through the caravan, the next was spent in returning to Jerusalem, and the third day they found Jesus.

49. **My Father's house.** The Greek means "In the affairs of my Father." Jesus was conscious that God was his Father.

JOHN AND JESUS

John the Baptist was about six months older than Jesus. Elisabeth, the mother of John, is called a "kinswoman" of Mary, the mother of Jesus, but there is no way by which we may tell how intimately they were related. Elisabeth was an old woman, born of a priestly family, and Mary was a young woman. The two mothers were close and intimate friends. The mother of John would not be alive when he began his great work, but Mary the mother of Jesus lived to see John die a

violent death in prison and Jesus die upon the cross. The announcement of the coming birth of Jesus was more wonderful than the announcement of the birth of John to Zacharias. In each case the angel Gabriel was God's messenger. When the message was made known to Mary she replied, "Behold, the handmaid of the Lord; be it unto me according to thy word." Some time after this she arose and went to visit Elisabeth, and there she gave expression to the song called the "Magnificat" which begins with the words, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Mary stayed with Elisabeth about three months and then returned to her own home. We can guess how much Elisabeth meant to Mary. Elisabeth was mature and Mary was young. Mary had been given a mysterious and wonderful message and apparently there was no one but Elisabeth with whom she could speak out all that was in her heart. They would talk and pray and rejoice together. One of the sweetest things in life is to have a friend to whom we can tell all that is in our hearts, in whom we have absolute confidence.

THE BIRTH OF JESUS

The story of the birth of Jesus is given in both the Gospel of Matthew and that of Luke. In Matthew we are told about the Wise Men coming to see Jesus and in Luke we read about the shepherds to whom the angels came on that first happy

Christmas night, singing their "Glory song,"
 "Glory to God in the highest,
 And on earth peace among men."

The birth of Jesus is the greatest event in human history. Through all the Old Testament there is present the expectation of the coming of the Messiah, and when he came, those who should have rejoiced understood him not. We are told in the Gospel by John that "he came unto his own, and they that were his own received him not."

God had prepared the world for his coming. That preparation was shown in many ways. The world, when Jesus came, was at peace. The Roman Empire compelled the peace of the world, and this made life safe and travel easy. Roads that were like great international highways had been built and over these roads the message of the gospel was carried. The Greek language had become a bond between races and so the known world understood the language in which the New Testament was written. The world's religions were bankrupt and men were ready to receive the welcome news of hope and everlasting life.

THE BOY JESUS

Luke 2: 40

After the story of the birth of Jesus, we are told only one incident in his life until he entered upon his public ministry. His life was a normal and natural life. "And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him." This verse and the last verse of your lesson tell us all we know about the boyhood and young manhood of Jesus. When, however, we read these verses carefully, we see that Jesus' childhood was that of other normal and healthy children. He grew day by day in physical strength and in mental alertness and daily found God nearer to him. His character developed under the influ-

ence of his mother's training and the presence of the Spirit of God. The stories which are told of the childhood of Jesus in books which were written by men not inspired, tell a different tale. They give us as a picture of a miracle-working child, who was a seven-days' wonder. He carried water in his apron. He made birds out of clay and they flew off into the air at his command. By a word, he caused the death of a playmate. These absurd and ridiculous stories are told in books pretending to be Gospels. The simple and natural narrative

of the four Gospels gives us a picture of the Christ-child, growing up in his home at Nazareth, obedient to his parents and learning day by day and year by year how to know life and God and himself better. His early life was lived in obscurity where his talents developed. This is the true path to power.

TWELVE YEARS OLD

Luke 2: 41, 42

The only incident in the life of Jesus which breaks the silence of the thirty years, is the story of his visit to Jerusalem. He had reached the age of twelve years. It may be that Jesus had been in Jerusalem before but the age of twelve was especially important in the religious life of a Jewish boy. At

twelve, the Jewish boy was admitted to what may be called membership in the Church. He was made "a son of the law." He was welcomed into the fellowship of the people of God. In all churches something like this takes place. Sometimes it is called "confirmation" and sometimes we speak of it as "joining the Church." Many boys and girls come into full communion with the Church at the age of twelve or thirteen. At this age the Spirit of God seems in a special way to move upon the hearts of children and their thoughts are turned to him.



Artist unknown

THE BOY JESUS IN THE WORKSHOP

Every Intermediate and Senior student should think carefully over this story of Jesus. When he was twelve years old he definitely committed himself to God and the Church. Have you done this? Jesus at twelve was not too young to give himself to his heavenly Father. God wants our best years and we cannot begin too soon to serve him.

TARRYING IN JERUSALEM

Luke 2: 43-45

At the passover feast, great crowds of people went up to Jerusalem from all parts of the country. It was a great festival occasion and friends and relatives met at fixed places along the highway and traveled together in great caravans. It made the journey more pleasant as well as much safer. Thieves and bandits would not disturb large groups of men. The children played together and the days and nights were spent happily and pleasantly. Jerusalem must have been a great object of curiosity, especially to the children and those who had never seen it before. It is very interesting to think that the Boy Jesus was so much trusted by his parents that they did not miss him until the caravan had gone a whole day's journey from the holy city. They had made their plans and arranged for their journey back home and had taken little thought about Jesus, expecting, of course, that he was with some of his playmates or relatives and it was not until night came on, after a full day's journey from Jerusalem, that he was missed. When search was made for him he was not found. One can imagine the growing anxiety of his mother as she and Joseph went from cart to cart, saying, "Is Jesus here?" "Has anyone seen Jesus of Nazareth, the Son of Joseph and Mary?" Then it became evident that Jesus had been left behind at Jerusalem. Perhaps it was night and his parents would have to wait until the morning. The whole caravan was held up and delayed while his anxious father and mother hurried back to the great city to find their Boy. Where was he? How had he spent the night? Why had he remained behind? Had anything happened to him? All these questions would fill their thoughts as they retraced their steps to Jerusalem.

SEEKING FOR JESUS

Luke 2: 46, 47

It would seem that the parents hunted for Jesus in Jerusalem and at last found him in the Temple, among the scribes and the doctors of the law, hearing them teach and asking them questions. You have seen pictures of Jesus in the Temple. They are always most interesting. He seems so young and the teachers seem so old. The lesson suggests that there were others besides Jesus and the teachers standing around and there was surprise on all their faces for "all that heard him were amazed at his understanding and his answers." Jesus had been a careful student of the

Bible. His mother had been his teacher and a good mother is always the best teacher. There had been a school in the synagogue at Nazareth and there, too, Jesus had learned much. It is wonderful how much a boy of twelve may know about God and the Bible if he is thoughtful and attentive. We like to think that Jesus was humble and reverent, and not bold and assertive. Some boys are very precocious and forward when they are young and they grow into bold and selfish men. Jesus, however, was meek and lowly in heart and he asked his questions, not to display his own wisdom but to learn from the wisdom of those wiser and older than he.

IN HIS FATHER'S HOUSE

Luke 2: 48, 49

When Mary found Jesus in the Temple, her anxiety was relieved and her first words to him were an implied rebuke, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing." It was the natural feeling of her heart. It was the true attitude of a true mother. But Jesus was different from other boys in that he was more conscious of his relation to God than other boys could be. His answer was quiet, definite, and reverent. He said, "How is it that ye sought me? knew ye not that I must be in my Father's house?" In other words, Jesus expressed surprise that his parents did not know where to find him. They should have known that they would find him in the Temple in his Father's house, where his heart was. Suppose you were lost in a great city. Where would you most likely be found? Think it over. It is in this way that we can judge best our own characters. Thus, early in his career, Jesus became conscious of his peculiar relation to God and of the fact that he had a definite work to do for him in the world.

THE HOME AT NAZARETH

Luke 2: 50-52

Jesus' strange answer stirred equally strange thoughts in Mary. She did not fully understand him. She made no response to his answer but together they went off, silently. The teachers in the Temple no doubt watched them as they departed. They joined the caravan again and returned to Nazareth. Nothing more was said, but Mary "kept all these sayings in her heart." There at Nazareth, in the home, in the carpenter shop of his father, in the village school, and in the synagogue, Jesus learned the lessons of life. He became an eager student of the Scriptures, he became acquainted with the ways of men, and he learned to know and to love nature in the world about him. He "advanced in wisdom and stature, and in favor with God and men." We like to think that the words of Dr. Alexander Whyte tell part of the true story, "No child, no boy, no lad, no young man, in all Galilee was in such universal

favor, was so popular and so universally beloved for thirty years as was Jesus of Nazareth.''

FOR INTERMEDIATE PUPILS

1. How was Jesus related to John the Baptist?
2. How was the world prepared for the coming of Jesus?
3. Why did Jesus go to Jerusalem when he was twelve years old?
4. Why did his parents leave Jerusalem without Jesus?
5. What was the meaning of Jesus' answer to his mother in the Temple?
6. What was Jesus doing during his life in Nazareth?

The Intermediate Catechism

(Question 57 continued; Commandments III and IV.)

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger

that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

FOR SENIOR STUDENTS

1. Why did Jesus' parents take him to Jerusalem?
2. What duty had Jesus to perform in the Temple?
3. Why did he not leave the city with his parents?
4. For how long was Jesus lost to his parents?
5. Why did Jesus apparently chide his mother for her anxiety?
6. What education did Jesus receive at Nazareth?

The Shorter Catechism

Q. 97. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

Lesson III—THE MINISTRY OF JOHN THE BAPTIST

THE GOLDEN TEXT—"Repent ye; for the kingdom of heaven is at hand."—Matt. 3: 2.

TEXT OF LESSON, Luke 3: 7-17

For entire lesson, see Luke, ch. 3

COMMON VERSION

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have A'bra-ham to our father: for I say unto you, That God is able of these stones to raise up children unto A'bra-ham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto

AMERICAN STANDARD BIBLE

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 9 And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the multitudes asked him, saying, What then must we do? 11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. 12 And there came also publicans to be baptized, and they said unto him, Teacher, what must we do? 13 And he said unto them, Extort no more than that which is appointed you. 14 And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither

them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

accuse *any one* wrongfully; and be content with your wages.

15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; 16 John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and *in* fire: 17 whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

The Time—Summer, A.D. 26.

The Place—Judea.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, October 9.....	The Preaching Prophet.....	Luke 3 : 1-9.
Tuesday, October 10.....	John Baptizing Jesus.....	Matt. 3 : 13-16.
Wednesday, October 11.....	John Tells About Himself.....	John 1 : 19-28.
Thursday, October 12.....	John Testifies to Jesus.....	John 1 : 29-37.
Friday, October 13.....	John Wonders About Jesus.....	Luke 7 : 18-23.
Saturday, October 14.....	Jesus' Testimony to John.....	Luke 7 : 24-35.
Sunday, October 15.....	Glad Tidings from the Wilderness.....	Isa. 40 : 1-11.

DIFFICULT WORDS AND PHRASES

7. **Baptized of him.** See also the story told in Matt. 3:1-12 and Mark 1:2-8. **Offspring of vipers.** A figure taken from the wilderness. In Matt. 3 : 7 it is applied to the Pharisees and the Sadducees. **Wrath to come.** The Jews expected that when the Messiah would come he would destroy the enemies of Israel.

12. **Publicans.** Tax collectors. They frequently exacted more than the law demanded and kept the surplus.

15. **The Christ.** The Messiah. When Jesus came people wondered in turn if he might be John. Luke 9:19.

17. **Wheat . . . chaff.** The symbol of judgment. The wheat corresponds to good men, the chaff, to evildoers.

THE LAST OF THE PROPHETS

Luke 3:1-6

About thirty-one years had gone by since the birth of John the Baptist, about whom we studied in the first lesson of the quarter. His life had been lived in silence and obscurity. He lived an outdoor life in the wild, mountainous region of the Jordan valley. He was "the voice of one crying in the wilderness." He was dressed in a garment of coarse haircloth, bound around the waist by a leather strap. His food was locusts and wild honey. He lived what we call to-day the simple life.

There was at this time a party of Jews called the Essenes, ascetics who lived in the wilderness, and John may have learned much from them, but his entire point of view, his seriousness, his knowl-

edge of God and men, his passionate religious earnestness, his humility, separate him from that formal sect as by a great gulf. John was one of the greatest of men. The people of his day, when they saw and heard him, thought first of Elijah and then, later, of the Messiah himself. Jesus said that there had never been born a greater man than John.

THE CALL TO REPENTANCE

Luke 3:7, 8

John was a preacher. If you will think a little, you will come to the conclusion that preachers have been the makers of history. John did nothing worth recording. His mission in the world was to preach. He built no nation, no city, wrote no book, led no army, but his words shook the world.

He was a Bible preacher. He took his text from the Old Testament. Taking a passage from the Book of Isaiah which was familiar to all who heard him, he thundered it in their ears:

"The voice of one crying in the wilderness,
 Make ye ready the way of the Lord,
 Make his paths straight.
 Every valley shall be filled,
 And every mountain and hill shall be brought low;
 And the crooked shall become straight,
 And the rough ways smooth;
 And all flesh shall see the salvation of God."

John, doubtless, like Jesus, was a careful student of the Scriptures and although he lived an obscure

life, he knew how to interpret its message in the light of the needs of his day.

His message had to do with repentance. All through the land people were expecting the coming of the Christ, but the rabbis taught that before the Messiah came there must be national repentance and confession of sin. The Pharisees taught this same truth, but in a formal way. John set the truth on fire. He called the people, especially the Pharisees, who were the religious leaders of the people, the "offspring of vipers." That is a terrible name. John knew from his wilderness experience what a viper was. It was subtle, deceptive, dangerous. John did not use smooth words. He spoke words that had a sting in them. The people prided themselves in being the children of Abraham. They gloried in their ancestry, but John denounced their conceit and called them the offspring of vipers. Their salvation lay in repentance. The word "repentance" means "a change of mind," and John would have them change their minds about life, about sin, and especially about God. Those who were willing to repent were baptized at the Jordan, the washing with water symbolizing the cleansing of the life from all the stain and sin of the past, and the initiation into a new life of righteousness.

THE COMING JUDGMENT

Luke 3:9

This unusual preacher used plain words. He spoke of repentance, forgiveness, and judgment, but he used simple words to illustrate what he was teaching. God's judgment upon sin was sure. The only escape was through repentance and confession, for the only way to conquer sin is to renounce it, to turn from it, and to separate oneself from it.

John told the people that judgment would be sure and soon. "And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and

cast into the fire." The nation, he said, was like a tree. A good nation, like a good tree, would bring forth good fruit. The nation that turned to God would bring forth fruit as evidence of repentance unto righteousness. But Israel was still unrepentant and therefore the nation was about to enter into judgment. John's symbols are the ax, the fire, and the fan. He was a preacher who struck fear into the hearts of men. He made them afraid of their sin and consequently afraid of judgment. After they heard him, they cried out, "What then must we do?"

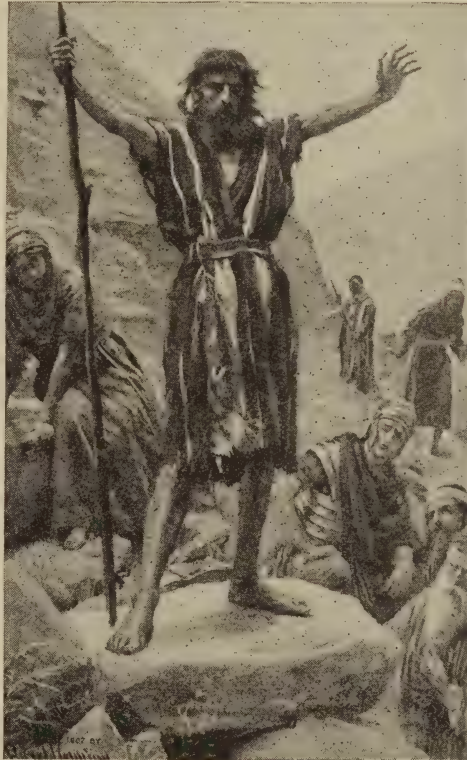
A FEARLESS PREACHER

Luke 3:10-14

When the people turned to John in their anxiety, he was fearless and courageous in his answer. It is always a test of character when one comes face to face with some one who must be told unwelcome truths. John was a hero and was unafraid.

To the people who were the first to inquire the way of repentance and righteousness John said, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." By this he meant that the true life was not selfish but helpful. It was a life not of getting but of giving, of contributing to the happiness and welfare of others. The true life was a life of service. The next group of inquirers were the publicans.

These men were the tax-gatherers and custom collectors who, by paying a certain amount, gained the right of collecting taxes from the people and who, having bought that right, extorted more than was their due from the people. John's advice to them was simple but straightforward. "Extort no more than that which is appointed you." To the soldiers who came inquiring the way he said, "Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages." They were not to take the law into their own hands.



Copyrighted by Harold Copping

Harold Copping

JOHN THE BAPTIST

These answers show that John was a practical preacher. He did not deal merely in theory. He applied his message to individual cases. He pointed out the particular path that particular people should walk. Later on he did the same thing with Herod, the king, he denounced him to his face on account of his sin. Preaching that is not practical is valueless.

THE TEMPTATION OF JOHN

Luke 3: 15

The world at this time was in an expectant mood. There were people in all lands hoping that a Deliverer, a Saviour, would soon appear. The Jews were eagerly longing for the coming of the Messiah, and when John appeared they soon jumped to the conclusion that he was the Christ. They did not ask him outright, but they "reasoned in their hearts" concerning him, asking if it could be true that John might be their Messiah. This expectation on the part of the people created a real temptation. John might have accepted the praise and flattery of the people and proclaimed himself the Messiah. This, however, was no temptation to him. He was only the herald, the messenger, of the coming Christ.

We read that once when the people came to make Jesus King, he fled into the wilderness. He did not wish to become a worldly Monarch. He was a spiritual Saviour. In like manner John was satisfied with his place and purpose in life. He was satisfied to be merely a "voice," proclaiming the coming of the King. We, too, should learn the secret of a true humility which does not seek after high position, but is content with serving in the placing where God has placed us.

THE HERALD OF JESUS

Luke 3: 16, 17

John not only denied that he was the expected Saviour but he told of the coming of the true Messiah. He said, "I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire." No one could more truly describe the relative work of John and Jesus than did John himself. John's baptism with water was symbolic. The baptism of Jesus was in the Holy Spirit and in fire, and would be a reality. John was mighty but Jesus would be mightier. He would not merely proclaim judgment but he would act as Judge. He would separate the chaff from the wheat. He would burn up that which was useless and gather the wheat into his garner. It was a wonderful testimony by a great man to One who would be greater.

What John said was quite true. Later when Jesus spoke such true and wonderful words about John, he said, "Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he." John was great in his call to repentance, his announcement of judgment, his condemnation of sin. But in the knowledge that God was a heavenly Father and that God's best name is Love, John was as a little child. Jesus proclaimed the love of God in the gospel of the cross, and preached not merely the message of repentance and reformation but the gospel of redemption and salvation. The symbol of John was an ax. The symbol of Jesus was a dove. He came "not to destroy, but to fulfil." He came "to seek and to save that which was lost."

FOR INTERMEDIATE PUPILS

1. How did John spend his boyhood and his young manhood?
2. Why did John make his home in the wilderness?
3. What was John's message to the people?
4. What does "repentance" mean?
5. How did John speak of the coming Christ?
6. Why is John called the last of the prophets?

The Intermediate Catechism

(Question 57 concluded. Commandments V-X.)

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

FOR SENIOR STUDENTS

1. What was John's mission in the world?
2. What was John's message to his age?
3. Why did John call the people of his day "the offspring of vipers"?
4. How would John test repentance?
5. What was the result of John's preaching?
6. What is the difference between John's message and that of Jesus?

The Shorter Catechism

Q. 98. What is prayer?

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

JESUS TEMPTED

THE GOLDEN TEXT—"In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2: 18.

TEXT OF LESSON, Luke 4: 1-13

For entire lesson, see Luke 4: 1-30

COMMON VERSION

1 And Je'sus being full of the Holy Ghost returned from Jor'dan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Je'sus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Je'sus answered and said unto him, Get thee behind me, Sa'tan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Je-ru'sa-lem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Je'sus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

The Time—January, February, A.D. 27.

The Place—Wilderness of Judea.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, October 16.....	Jesus Tempted	Luke 4 : 1-13.
Tuesday, October 17.....	The Purpose of His Temptations.....	Heb. 2 : 14-18.
Wednesday, October 18.....	A Common Temptation.....	I Tim. 6 : 6-10.
Thursday, October 19.....	Overcoming Temptation	I Cor. 10 : 1-13.
Friday, October 20.....	The Sources of Temptation.....	James 1 : 12-18.
Saturday, October 21.....	The Secret of Victory.....	Rev. 3 : 18-22.
Sunday, October 22.....	Jesus Our High Priest.....	Heb. 4 : 14 to 5 : 10.

DIFFICULT WORDS AND PHRASES

1. **The wilderness.** Usually thought of as the region around Jericho. Probably Jesus walked over much wild territory.

AMERICAN STANDARD BIBLE

1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness 2 during forty days, being tempted of the devil. And he did eat nothing in those days:

and when they were completed, he hungered. 3 And the devil said unto him, If thou art the Son of God, command this stone that it become bread.

4 And Jesus answered unto him, It is written, Man shall not live by bread alone. 5 And he led him up, and showed him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall all be thine.

8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: 10 for it is written,

He shall give his angels charge concerning thee, to guard thee:

11 and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

13 And when the devil had completed every temptation, he departed from him for a season.

11 and,

On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

13 And when the devil had completed every temptation, he departed from him for a season.

The Place—Wilderness of Judea.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, October 16.....	Jesus Tempted	Luke 4 : 1-13.
Tuesday, October 17.....	The Purpose of His Temptations.....	Heb. 2 : 14-18.
Wednesday, October 18.....	A Common Temptation.....	I Tim. 6 : 6-10.
Thursday, October 19.....	Overcoming Temptation	I Cor. 10 : 1-13.
Friday, October 20.....	The Sources of Temptation.....	James 1 : 12-18.
Saturday, October 21.....	The Secret of Victory.....	Rev. 3 : 18-22.
Sunday, October 22.....	Jesus Our High Priest.....	Heb. 4 : 14 to 5 : 10.

2. **Tempted.** The Greek word means either testing or tempting to evil. The innocence of Jesus did not save him from temptation. **The devil.** The word means "adversary." The Hebrew word

is "Satan." Jesus was face to face with real temptation.

9. Pinnacle. Perhaps the top of Solomon's Porch. The word "pinnacle" means "wing"—the wing of the Temple.

THE BAPTISM OF JESUS

One day Jesus presented himself for baptism at the hands of John. The mighty revival which John had started had stirred the whole country and the time came when Jesus laid aside his work and identified himself with the movement. John and he, though closely related, seem to have been unacquainted with each other in their manhood, but John at least knew, either from reputation or from personal knowledge, that Jesus was a better man than he was and said, "I have need to be baptized of thee, and comest thou to me?" Jesus, however, while not conscious of sin and



Copyright by Underwood & Underwood, New York

MOUNT QUARANTANIA, TRADITIONAL SITE OF THE TEMPTATION

having nothing of which to repent, desired to be baptized, so as to "fulfil all righteousness" and to identify himself with the movement which sought to establish the reign of God in the earth. Luke tells us, ch. 3: 21, 22, that when Jesus was baptized, he was in the act of prayer and as he prayed, the heaven was opened and "the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased."

This experience confirmed Jesus in the faith that he was the Messiah, the Son of God, the coming Saviour. What had been in his mind before, we do not know. Certainly the Spirit of God through the Scriptures and that same Spirit in his own heart, had been preparing him for his great life work and now at his baptism, he was definitely endowed by the Holy Spirit with eternal power and acknowledged to be the Messiah. It was a wonderful experience and Jesus himself must have

been overwhelmed with the responsibility that such an experience brought to him.

THE MEANING OF THE TEMPTATION

Luke 4: 1, 2

Immediately after his baptism and the acknowledgment of his Messianic mission, the Spirit of God led him off into solitude. The words read, "And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness during forty days, being tempted of the devil."

Can we understand what this strange temptation meant? Jesus had been declared to be the Son of God, the Christ of God, the people's Messiah. The voice at his baptism had made that clear and his own convictions had been confirmed. The Holy Spirit had then been given him in full measure.

This meant that Jesus was endowed with divine power. He could do all things. Later in life we see him healing the sick, walking on the water, stilling the storm, raising the dead. This gift of power was the occasion of the temptation. Jesus had power, the power of God, and immediately he was tempted to use it in wrong ways, to make life easy for himself, to gain popularity, or worldly leadership. This was the reason and meaning of his temptation.

Let us understand that there is a difference between temptation and sin. Sin is the result of temptation to which we surrender ourselves. Temptation is neither right nor wrong in itself. The sin lies

in our accepting the evil suggestion. We cannot help being tempted. We are tempted because we are free to choose and free to act. Jesus was tempted in all points like as we are but he never sinned because he always mastered the temptation.

STONES INTO BREAD

Luke 4: 3, 4

The temptation of Jesus was threefold. The first approach of the Tempter was through appetite. Now it was perfectly normal and natural that Jesus should be hungry and desire food. For forty days he had been so lost in spiritual thought that he had forgotten, or lost all desire for, food. He had gone into the wilderness to be alone, to pray, to think, to plan out his work in the light of God's great revelation to his soul. He had been lost in thought and prayer and at the end of the forty days, he was faint and hungry.

The Devil likes to tempt us when we are least able to resist him. When we are tired and discouraged and off guard, so to speak, then we are enticed to evil. It is our duty to be alert, to watch and pray, lest we fall into temptation.

Jesus was tempted to turn stones into bread. More than once in his public ministry he multiplied the bread that he held in his hands and thereby fed the hungry multitude. Here he was asked to feed himself, to change by a word the stone at his feet to fresh, nourishing bread. "If thou art the Son of God," the Tempter said, "command this stone that it become bread." The temptation was in the little word "if." Jesus was tempted to test out his divine power in a wrong way.

Why was it wrong? Why should he not, if he could, change the limestone at his feet to food? We would do so, if we could. Well, that was the reason Jesus would not. Had he done so, he would not be our Saviour and it could not be said that he was in all points tempted as we are. We cannot so feed ourselves. Jesus must trust God for himself as we must trust him. Jesus never worked a miracle for himself. He never made life easier for himself. He lived his life trusting God as we must trust him. God had led him into the wilderness and God would lead him out. There is something greater than life and that is faith in God. This is why Jesus said, "Man shall not live by bread alone." Indeed, it is better to die than to live a wrong life or to deny God. The chief end of man is not to live or to eat, but "to glorify God, and to enjoy him for ever."

THE VISION OF THE WORLD

Luke 4:5-8

The second appeal was not to Jesus' appetite but to his ambition. The Devil "led him up, and showed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine." We need not think that Jesus was bodily led to some high mountain for no mountain is high enough to give an elevation where all the world can be seen. The temptation was mental, spiritual, and real.

Jesus had come to found a Kingdom. He had come into the world to conquer the world for God and righteousness. This was his purpose. How could it be accomplished? There were two paths and only two which he could take. One was the path of force; the other was the path of faith. The first demanded a sword and a crown, the other called for faith and a cross. Jesus could lead the people against Rome and build his Kingdom upon force. There was, however, another way. Jesus took this other way. It was the way of faith, of service, of trust in God, of sacrifice and the cross,

and by laying down his life he conquered. To the Tempter, Jesus said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." We know now that the way of the cross is the way of victory. We know that the kingdoms of the world rise and pass away but the Kingdom of God abides and grows year by year. Napoleon himself said: "Alexander, Cæsar, Charlemagne, and I founded empires. But on what did the creations of our genius rest? On force. Jesus Christ alone founded his Empire on love; and at this hour millions would die for him."

THE PINNACLE OF THE TEMPLE

Luke 4:9-12

The third and last temptation was the exact opposite of the first. When commanded to turn stones into bread, Jesus was tempted to distrust God, but when the Devil enticed him to cast himself down from the roof of the Temple, he was tempting Jesus to trust God too much. Is it possible to trust God too much? Perhaps not, but it is possible to "make trial of the Lord," or to presume upon his goodness when we have no right to do so.

Jesus was seeking leadership. He was soon to present himself to the people as the Messiah. Why not do so in a spectacular and miraculous way? If he was the Son of God, why not prove it to the people in a startling way? Some day when the Temple court was crowded with people he could go up upon the roof of Solomon's Porch and fling himself over the wall, and since he was the Messiah, God's Son, he would be cared for and held up on the wings of angels. God would take care of him. In this way he would openly and quickly prove to the people that he was the Gift of God to them, coming down from heaven, as it were, and borne up on the hands of angelic messengers. This would assure his acceptance and be the pledge of his divine commission.

To this temptation Jesus replied, "Thou shalt not make trial of the Lord thy God." Jesus did not need to test God's loving care by such an act of daring foolishness. Whenever we try to secure success by unwise and unreal methods, we make trial of God. There is no royal road to true success. We must have faith in God and carry our crosses. When we take our lives in our own hands and try to force God to do our will, we fall from faith as from the pinnacle of the Temple. The attitude of Job is the true attitude, "Though he slay me, yet will I trust in him." (A. V.) Jesus was willing to wait and to do God's will.

VICTORY OVER TEMPTATION

Luke 4:13

These three temptations covered the whole field. The first was a temptation to appetite; the second, to ambition; the third, to success. They tested Jesus and found him true. With this victory, Je-

Jesus confirmed his faith in God and voluntarily chose the path that led him to the cross. Let us notice that this did not end his temptation. We are told that the Devil "departed from him for a season." All through his life Jesus was face to face with temptation. Once he was tempted to accept the offer of the throne. They came to make him king, but Jesus disappeared. He did not want an earthly crown. When he hung on the cross they said, "If thou art the Son of God, come down from the cross." It was the same temptation, but because he was the Son of God he chose the cross.

Jesus won the victory over the Tempter by the way in which he used the Scripture. To the three temptations of the Devil, he replied, "It is written." The Tempter himself made use of Scripture but his use of Scripture was one-sided and untrue. Sometimes the Bible is used wrongly. The only safeguard is to know it thoroughly. Jesus knew the Word of God and was able in the hour of need to put his hand upon the very verse he needed to answer the Tempter's subtle suggestions. The Word of God is still the sword of the Spirit, and if we would fight evil we should know how to use Scripture.

FOR INTERMEDIATE PUPILS

1. Why was Jesus baptized?*
2. Where did the temptation of Jesus take place?
3. Why did Jesus refuse to make stones into bread?
4. What is the difference between temptation and sin?
5. How did Jesus win the victory over temptation?

6. Was Jesus ever free from temptation? Why do you say this?

The Intermediate Catechism

Q. 58. What do the first four commandments teach?

A. The first four commandments teach that there is but one God; that we should worship him alone, reverence his name, and keep his Sabbath holy.

Q. 59. What does the fifth commandment teach?

A. The fifth commandment teaches that it is our duty to love and honor our parents and to obey them in all things, in the Lord.

FOR SENIOR STUDENTS

1. Why did the Spirit of God lead Jesus into the wilderness?

2. What was the meaning of Jesus' threefold temptation?

3. What do these words mean—"Man shall not live by bread alone"?

4. What did the Tempter mean when he asked Jesus to worship him?

5. Contrast the right and the wrong way to win success.

6. What was the true secret of Jesus' mastery over temptation?

The Shorter Catechism

Q. 99. What rule hath God given for our direction in prayer?

A. The whole Word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called "The Lord's Prayer."

Lesson V—WORLD-WIDE PROHIBITION (World's Temperance Sunday)

THE GOLDEN TEXT—"Righteousness exalteth a nation;
But sin is a reproach to any people."—Prov. 14: 34.

TEXT OF LESSON, Isa. 61: 1-9

COMMON VERSION

1 The Spirit of the Lord God *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zi'on, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of right-

AMERICAN STANDARD BIBLE

1 The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening *of the prison* to them that are bound; 2 to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; 3 to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they

eousness, the planting of the LORD, that he might be glorified.

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gen'tiles, and in their glory shall ye boast yourselves.

7 ¶ For your shame *ye shall have* double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gen'tiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed which the LORD hath blessed.

may be called trees of righteousness, the planting of Jehovah, that he may be glorified.

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5 And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vinedressers. 6 But ye shall be named the priests of Jehovah; men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves. 7 Instead of your shame *ye shall have* double; and instead of dishonor they shall rejoice in their portion: therefore in their land they shall possess double; everlasting joy shall be unto them.

8 For I, Jehovah, love justice, I hate robbery with iniquity; and I will give them their recompense in truth, and I will make an everlasting covenant with them. 9 And their seed shall be known among the nations, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, October 23.....	A Righteous Nation.....	Isa. 61 : 1-9.
Tuesday, October 24.....	Sin a National Reproach.....	Prov. 14 : 28-35.
Wednesday, October 25.....	The True Foundation.....	Matt. 7 : 15-27.
Thursday, October 26.....	National Neglect.....	Rom. 1 : 18-23.
Friday, October 27.....	The Nations Tested.....	Amos 6 : 1-6.
Saturday, October 28.....	The Nations Judged.....	Matt. 25 : 31-46.
Sunday, October 29.....	Jehovah Reigneth.....	Psaln 93.

DIFFICULT WORDS AND PHRASES

1. **Is upon me.** The prophet is speaking. He thinks of himself as the servant of Jehovah. Later Jesus used these words of himself. **Anointed me.** The anointing was to the prophetic office. See I Kings 19: 16.

2. **Proclaim the year.** The period of God's good favor is contrasted with the short period of his anger. It is a "year" of favor, but a "day" of vengeance.

5. **Strangers shall stand.** Prosperity shall return to the nation and the people of other nations shall serve Israel.

6. **The wealth of the nations.** Israel shall be the world's leader and the wealth of the world shall come to her.

OUR LORD'S FIRST TEXT

In our last lesson, we were studying about the temptations which Jesus met in the wilderness. If you will read through the fourth chapter in the Gospel of Luke, you will find that Jesus went to Nazareth, his own home, and on the Sabbath he went into the synagogue. He had often worshiped

there before, but this day he was asked to read the Scriptures. The attendant in the synagogue handed the roll of the Prophets to Jesus. We are always interested in a minister's first text and his first sermon. He is likely to choose what is central in his own thoughts. From this passage we know what text Jesus chose and something of his sermon. The text he chose, taken from Isaiah, is our lesson to-day. He opened the book, or roll, and read from it the opening words of the sixty-first chapter of Isaiah. When he had finished he sat down and said, "To-day hath this scripture been fulfilled in your ears." By this he meant that the message of the prophet was realized in himself. The people listened with admiration and approval until he began to show them that in rejecting his message and his person they were doing just what their fathers had done before them, and then suddenly the whole synagogue was in a rage. The people rose up and cast him out of the synagogue, and led him to the brow of a hill, over which they tried to throw him, but Jesus, unharmed, passed through the crowd and went his way. Read this wonderful story in the life of Jesus. Luke 4: 16-30.

THE MESSAGE OF THE PROPHET

This lesson is taken from one of the most stirring chapters in the Book of Isaiah. The prophet represents himself as being baptized by the Spirit of God, and sent forth to preach unto the people the good news of God's grace and mercy. If we remember that the background of the prophecy is the return of the Jewish exiles we will understand the message and the meaning of these beautiful words. For seventy years the Jews were in Babylon, longing for Jerusalem, their holy city. God is gracious to his people and the prophet is a messenger to comfort them. He proclaimed a new day. Mourning was to be at an end, and the garment of praise was to take the place of the spirit of heaviness. Jesus himself proclaimed the fact that this prophecy was fulfilled in him.

A new day, too, was about to dawn for Jerusalem. No longer would they be servants to a foreign people, but strangers and foreigners would be their servants, feeding their flocks for them, and caring for their vineyards. God was a God of justice and righteousness, and he would bring peace again to the nation, and prosperity to the people.

THE BONDAGE OF SIN

Isa. 61 : 1-3

As we have said, Jesus took as his text the opening words of our lesson. It was an outline of his gospel message. Originally the prophet referred to Israel, but on the lips of Jesus the words refer to all who have been made poor and led into captivity through sin.

The message of Jesus, as well as that of the prophet, was to all the poor and helpless people who lived in the world without help or hope. There are four classes of people spoken of in these verses. First of all, there are the meek, or the poor. They are the people whom we speak of as "poor and needy." The Israelites had been worn with toil and had lost heart. The second class are the broken-hearted. They are in the majority, for everyone has cares and anxieties and troubles. It is an oft-used word in the Bible. "Jehovah is nigh unto them that are of a broken heart." The third class are spoken of as captives. They are people who have been robbed of their liberty by sin. Sin closes the door and robs the sinner of his freedom. The fourth class are those that are bound. Sin not only puts the sinner in prison, but binds him and robs him of his light. The sinner is thus spoken of as being blind. Jesus came to preach the gospel to all who have been bound in the prison house of sin.

THE RUIN OF SIN

Isa. 61 : 4, 5

Sin breaks down. Sin destroys. Sin causes ruin. Because of the sin of the people, Jerusalem, their holy city, had been destroyed, and its walls left in ruin. Sin ruins cities and nations and people.

It causes disgrace and poverty and desolation. It ruins homes and the lives of men and women and little children. Among the most destructive and ruinous of evils is the sin of intemperance. It has drawn the shades in many a home. It has turned the key in many a lock. It has closed the door of many an opportunity. It brings ruin, and because it has been convicted of being an evil and bringing ruin to the people, it has been prohibited by the American people. This is what Prohibition means. It means that the liquor traffic will not have power or liberty to bring ruin to homes and happiness and national life. During the Great War poison gas destroyed hundreds of men. We are told that before the war ended the American Government had discovered and had made a poison gas so deadly that it could destroy fields and forests and, if dropped from an airplane, could destroy cities and armies. When the war closed, the dreadful, deadly gas was taken out into mid-ocean and sunk in the sea. It was too dangerous to be allowed to exist. Just so the people of the land have a right to say what shall be done with a traffic that enslaves and ruins the lives of men.

Jesus came not to destroy but to save, not to tear down but to build up. He came to build the old wastes, to repair the waste cities, the desolations of many generations. He came to give prosperity and peace and to allow the workmen of the world to enjoy the fruits of their labors. Strong drink destroys both mind and life and the gospel of Jesus turns saloons into shops and breweries into factories.

MINISTERS OF GOD

Isa. 61 : 6

A minister is a servant. In the old days the Jews set apart special men to become priests and ministers. They were set apart to serve the people and to serve God. That is a wonderful service and even in our day God still sets apart young men to serve him as ministers of the people. The prophet, however, would make all his people into priests so they might serve and minister in God's name. This promise and hope is fulfilled in the gospel of Jesus, which bids all men go into all the world and make disciples of all nations. The Christian Church is in the world to serve the world. Its motto is the motto of Jesus, who "came not to be ministered unto, but to minister, and to give his life a ransom for many." Every church that helps men and women to live good, earnest Christian lives is serving. Every young people's society and Sunday school that is helping young people and children to know God and to know how best to live is serving God in the world. Every organization that promotes temperance and purity is a minister of God to men, and is helping to bring in the better day of the Kingdom of God. Everyone who helps another is a servant or priest of God.

A GOD OF JUSTICE

Isa. 61 : 7-9

We may be confident that right and truth will triumph. Sin must surrender. Evil must be destroyed. Intemperance must be banished. Why do we say this? Because God is a God of justice. Jehovah our God loves justice and hates "robbery with iniquity." Has there ever been such a robber as the saloon? It has robbed children of education. It has robbed widows of their homes. It has robbed homes, and shops; and schools, and cities, and nations. It has been a thief and this is why it has become a hated thing by both God and men and has been driven like a wicked thing out of the sight of men. Do not let anyone say a good word for it. God is a just God, and the terrible punishment of a just God must be administered to all who seek to harm or hurt the lives of people anywhere. Jesus remakes human life and blesses it.

FOR INTERMEDIATE PUPILS

1. Why do we have a lesson on temperance?
2. What use did Jesus make of the first verses of the lesson?
3. How does sin lead men into captivity?
4. How may we become priests or ministers of God?
5. What reasons have we to believe that evil will fail and good triumph?
6. Why does the gospel favor Prohibition?

The Intermediate Catechism

Q. 60. What do the last five commandments teach?

A. The last five commandments teach that we should not take from others anything which is theirs—their life, their purity, their property, or their good name—and should not even in our hearts covet what is theirs.

Q. 61. What great truth did Jesus Christ teach about our worship of God?

A. The great truth that Jesus Christ taught about our worship of God is this: "God is a Spirit: and they that worship him must worship in spirit and truth."

FOR SENIOR STUDENTS

1. What connection has the lesson with that of last week?
2. What four classes are described in the first verse of the lesson text?
3. Why should we be opposed to the liquor traffic?
4. Why should we rejoice in the coming of Prohibition?
5. Why has the saloon been a "robber"?
6. How can we help the Prohibition movement at home and abroad?

The Shorter Catechism

Q. 100. What doth the preface of The Lord's Prayer teach us?

A. The preface of The Lord's Prayer, which is, "Our Father which art in heaven," teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

Lesson VI—JESUS THE GREAT PHYSICIAN

THE GOLDEN TEXT—"Himself took our infirmities, and bare our diseases."—Matt. 8:17.

TEXT OF LESSON, Luke 5:17-26

For entire lesson, see Luke 4:31 to 5:39

COMMON VERSION

17 And it came to pass on a certain day, as he was teaching, that there were Phar'i-sees and doctors of the law sitting by, which were come out of every town of Gal'i-lee, and Ju-dæ'a, and Je-ru'salem: and the power of the Lord was *present* to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Je'sus.

AMERICAN STANDARD BIBLE

17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. 18 And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. 19 And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. 20 And seeing their

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Phar'isees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Je'sus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

faith, he said, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? 22 But

Jesus perceiving their reasonings, answered and said unto them, Why reason ye in your hearts? 23 Which is easier, to say, Thy sins are forgiven

thee; or to say, Arise and walk? 24 But that ye may know that the Son of man hath authority on

earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. 25 And immediately

he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God.

26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

The Time—Early summer, A.D. 28.

The Place—Capernaum.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, October 30.....	Jesus the Great Physician.....	Luke 5 : 17-26.
Tuesday, October 31.....	Jesus' Healing Foretold.....	Isa. 61 : 1-6.
Wednesday, November 1.....	Power Over Unclean Spirits.....	Luke 4 : 31-37.
Thursday, November 2.....	The Healer at Work.....	Mark 1 : 29-39.
Friday, November 3.....	Teaching, Preaching, Healing.....	Matt. 4 : 23-25.
Saturday, November 4.....	Praying for the Sick.....	James 5 : 13-18.
Sunday, November 5.....	God Our Saviour.....	Isa. 63 : 7-14.

BETWEEN THE LESSONS

The story of the temptation was introductory to the public ministry of our Lord. The victory in the wilderness prepared Jesus for his difficult work and confirmed his soul in the faith by which he was to live and die. Between the temptation and the events of our lesson there is a period of over one year. Luke covers the events of this year in a few verses, and we must gather from the other Gospels the course of Jesus' life. After the temptation in the wilderness Jesus gathered about him his first disciples, James and John, Andrew and Peter, Philip and Nathanael. After the first miracle, when he changed water into wine at Cana of Galilee, he went to Jerusalem where he cleansed the Temple, and talked with Nicodemus. He left Judea for a time and passed through Samaria when he met with the woman at the well. See John 4: 4-26. Arriving in Galilee he healed the nobleman's son, thus performing his second recorded miracle in Cana of Galilee. He then returned to Jerusalem for the passover and healed the man at the pool of Bethesda. After Jesus learned of the imprisonment of John the Baptist he returned to Galilee and preached at Nazareth where he was rejected. His text was taken from the words of Isaiah used as our lesson for last week. After he was rejected at Nazareth he took up his abode in Capernaum. Here he performed the miracle of the draft of fishes, which Luke gives

in the opening verses of the fifth chapter. This was followed by many miracles of healing in Capernaum and a preaching tour through Galilee after which he returned to Capernaum where the events of our lesson took place. It was a busy year and a year of growing popularity and interest. Jesus was becoming well-known and the people who followed him were increasing daily.

PRESENT TO CRITICIZE

Luke 5 : 17

The fame of Jesus had not only stirred the people, but had aroused the interest and growing hatred of the Pharisees and religious leaders. Jesus had entered the Temple and denounced those who bought and sold there. He had openly healed and taught the people, and it was evident that sooner or later there would be open conflict between him and those in authority in Jerusalem. It is natural, therefore, to think that there had been sent to Capernaum to spy upon Jesus an official group who had gathered around them other Pharisees and doctors of the law from every village in Galilee and Judea, as well as from Jerusalem. They had gone to Capernaum where he had established his headquarters to see for themselves and hear for themselves. They were "heresy hunters," out on a mean mission, not to help Jesus, but to hinder him and, if possible, to find some charge against him, which would bring about his

overthrow. Luke tells us they were "sitting by." It is a very interesting expression. They would be near enough to hear, and far enough away not to be considered in sympathy with Jesus and his mission. They were too high and holy to mingle with the crowd, but their curiosity led them to the place where they could hear and criticize. They were watching for a chance to condemn Jesus and they had not long to watch. Jesus was too courageous and too pure in heart to avoid a contest with them.

Had they had eyes to see they might have been convinced, but they were blind to truth and saw only what they wished to see. "There are none so blind as those who will not see." There was evidence enough to show these Pharisees and scribes that something unusual was taking place in their midst for "the power of the Lord was with him to heal." Jesus had come not to destroy but to save, and salvation was made manifest that day. They were not interested in the crowd nor in the eagerness with which the people waited upon Jesus' word. They had only contempt for the people's interest. Their conduct contrasts sadly with the enthusiasm of the four men who carried the poor paralytic into the midst of the crowd that he, too, might hear and be healed. We are not told that the man sought healing at the hands of Jesus, and Jesus evidently saw that the man needed spiritual help for he first administered that. But the attitude of the Pharisees and doctors of the law contrasts rather unfavorably with the willingness and eagerness of the four men to help the helpless paralytic. The Pharisees were critical. These four men were sympathetic. The man could not help himself, but he found four friends who were willing to take him to Jesus. These men were in a sense true helpers. They brought their helpless friend to Jesus. Every time we bring one of our companions or friends to Sunday school or church we are bringing him where he can hear and see Jesus who is able to help and able to save.

CONCERNING DIFFICULTIES

Luke 5: 18, 19

These men found it impossible to reach Jesus because of the crowd. The multitude thronged around Jesus and it was out of the question for four men bearing a helpless man on a couch or

mat, to push their way forward to Jesus. Men of less purpose would have turned back and counseled the wisdom of taking the helpless man home. These men, however, believed in Jesus, and they were anxious to have their sick friend's wish gratified. So they managed to get their burden up on the flat roof of the house where Jesus was, and breaking a hole through the clay and thatch roof they let the man on his couch down where Jesus was. It must have been a moment of great excitement. The critical Pharisees would strain their necks to see what Jesus would do and Jesus himself would cease his talk to consider the situation which had so suddenly presented itself to him.

The palsied man looked well, perhaps, but he could not move. There are many people in the world like that. They have lost control over themselves. They have lost control over their appetites or their ambitions or their moral responsibility and they are powerless to help themselves. There is such a thing as a paralyzed body but there is also such a thing as a paralyzed soul, and Jesus is the true Healer, the great Physician. We should allow no difficulties, no hindrances, to keep us from him. Zacchæus climbed the tree to escape the crowd and to see Jesus, and similarly, the four friends brought the poor, helpless invalid, in the face of all obstacles, into the presence of Jesus.



Anton Dietrich

"COME UNTO ME"

THE FORGIVENESS OF SIN

Luke 5: 20

Jesus took in the situation at a glance. He did not complain because he was interrupted. He did not criticize those who had broken up the roof. He understood everything immediately. He praised the faith and love of the four men who had done such a courageous and beautiful thing. Behind the sick man on his couch, and the dust and dirt occasioned by the breaking through the roof Jesus "saw their faith" and he praised and appreciated their kind act. Do you ever think of the people who toil and labor for our comfort? Let us sometimes think of the trainmen, the miners, the postmen, the policemen, the journalists, the teachers, and the preachers who help, as it were, "to carry" us and to make life easier and sweeter.

Turning to the sick man Jesus said, "Man, thy sins are forgiven thee." The sufferer's deepest need was not healing for his body, but healing for

his soul. He needed forgiveness, peace of conscience, and the knowledge that God was his Friend. Jesus knew all this, of course. Perhaps he knew that the man's condition had some deep connection with some sin in his life which haunted and hurt him. It is not always true that sickness is occasioned by sin, but in this case Jesus knew that somewhere back in the background of the man's life something was wrong and while he needed a whole body he needed far more forgiveness and redemption.

This is still true. There are many ills which distress us. There are sickness, and poverty and social evils, but until we get behind all these to the real spiritual disease, which is sin, we can never master the miseries of life.

WHO CAN FORGIVE SINS?

Luke 5 : 21

As soon as Jesus spoke the words, "Man, thy sins are forgiven thee," the critical Pharisees were aroused. At last they had the evidence they had been seeking. There was immediately a hum of voices and the exchange of strange looks as one said to another: "Who is this that speaketh blasphemies? Who can forgive sins, but God alone?" They shook their heads wisely, and felt that Jesus out of his own mouth had been convicted.

They were both right and wrong in their position. They were right in their argument. It is perfectly true that no one can forgive sin but God alone. Neither priest, bishop, nor pope has power on earth to forgive sins. The reason is perfectly clear. When we sin we do not sin against pope or bishop or priest or any fellow creature; we sin against God, and he only can forgive.

On the other hand, the Pharisees were wrong in their conclusion. Because only God had power to forgive sins, and Jesus had undertaken to do so, they concluded that Jesus had blasphemed. They were wrong. There is another conclusion possible, and that is that Jesus himself was God. He was divine, and as such had power to redeem and forgive. This is the right conclusion. Because he was the Son of God he had the right to forgive.

THE CLAIM PROVED

Luke 5 : 22-26

Jesus knew what was in the minds of the Pharisees and immediately he met their criticism with a challenge. He asked them a frank question, "Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk?" They did not answer his question. If they could not tell whether the man's sins were forgiven by Jesus, they could at least see with their own eyes whether the man, on the command of Jesus, could arise and walk. If the latter could take place, why not the former? If he could heal the body, why not the soul? If he was Master over what was visible, why not over

the invisible? Jesus did not wait for their answer, but turning to the man on his couch, he said, "I say unto thee, Arise, and take up thy couch, and go unto thy house." Power came instantly to the helpless man. "Immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day." The Pharisees had no answer to make to the act of Jesus. They were overwhelmed and silenced, but not convinced. The people were amazed, and filled with joy and fear. "They glorified God."

In the same way to-day Jesus proves his claim to be the Saviour of men. He points to the things which can be seen as proof of what cannot be seen.

FOR INTERMEDIATE PUPILS

1. Where did the events of the lesson take place?
2. Why were there so many Pharisees and doctors of the law present?
3. Why did Jesus first forgive the man's sins?
4. Why did the Pharisees object to Jesus' promising to forgive sins?
5. How did Jesus prove his power to forgive sins?
6. What effect had the healing of the man upon the people, and upon the Pharisees, who had come to criticize him?

The Intermediate Catechism

Q. 62. How should we keep the Sabbath?

A. We should keep the Sabbath holy, as a day set apart by God for rest and worship and for the highest good of ourselves and others.

FOR SENIOR STUDENTS

1. Outline briefly the public ministry of Jesus up to this lesson.
2. Why had so many public officials gathered at Capernaum?
3. What purpose had the four men in bringing the sick man to Jesus?
4. Why did Jesus first forgive the man's sins before he healed him?
5. In forgiving the man's sins what claim did Jesus make?
6. Why do you believe that Jesus is the Son of God?

The Shorter Catechism

Q. 101. What do we pray for in the first petition?

A. In the first petition, which is "Hallowed be thy name," we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

JESUS THE GREAT TEACHER

THE GOLDEN TEXT—"As ye would that men should do to you, do ye also to them likewise."
—Luke 6: 31.

TEXT OF LESSON, Luke 6: 27-38
For entire lesson, see Luke, ch. 6

COMMON VERSION

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

The Time—Summer, A.D. 28.

DATE

Monday, November 6.....	Jesus	the Great Teacher.....
Tuesday, November 7.....	Jesus	Teaches About Happiness.....
Wednesday, November 8.....	Jesus	Teaches About Influence.....
Thursday, November 9.....	Jesus	Teaches About Love.....
Friday, November 10.....	Jesus	Teaches About Prayer.....
Saturday, November 11.....	Jesus	Teaches About True Religion.....
Sunday, November 12.....	The	Great Teacher's Textbook.....

AMERICAN STANDARD BIBLE

27 But I say unto you that hear, Love your enemies, do good to them that hate you, 28 bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.

30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

The Place—Near Capernaum

DAILY HOME READINGS

TITLE

REFERENCE

Monday, November 6.....	Jesus	the Great Teacher.....	Luke 6: 27-38.
Tuesday, November 7.....	Jesus	Teaches About Happiness.....	Matt. 5: 1-12.
Wednesday, November 8.....	Jesus	Teaches About Influence.....	Matt. 5: 13-16.
Thursday, November 9.....	Jesus	Teaches About Love.....	Matt. 5: 43-48.
Friday, November 10.....	Jesus	Teaches About Prayer.....	Matt. 6: 5-15.
Saturday, November 11.....	Jesus	Teaches About True Religion.....	Matt. 7: 13-23.
Sunday, November 12.....	The	Great Teacher's Textbook.....	Ps. 119: 9-16.

DIFFICULT WORDS AND PHRASES

29. Cloak . . . coat. The cloak was the outer garment; the coat was the inner garment, or tunic.

32. What thank. The word means grace or favor, or grateful recognition.

35. Never despairing. The Authorized Version

says, "hoping for nothing again," or lending without hope of return. The margin says, "despairing of no man."

37. Judge not. Jesus is not speaking of judgment rendered by magistrates but of harsh and unkind criticism of others.

THE SERMON ON THE MOUNT

Luke 6: 20-26

This lesson is taken from Luke's version of the so-called Sermon on the Mount. Luke's version is found in Luke 6: 20-49. Matthew's version is much longer and is recorded in Matt., chs. 5 to 7. The two versions of this interesting sermon have much in common, but they have also many striking differences. Matthew's account is much longer and more detailed, occupying three long chapters. Both versions deal with the quest after happiness which, according to Jesus, is to be found, not in wealth or pleasure or power, but in following after things of the spirit in quiet and lowly ways. The path to happiness lies through sacrifice and service. In Matthew, Jesus starts with the Beatitudes, but in



By permission of the American Colony, Jerusalem

MEASURING GRAIN

Luke there are only four Beatitudes which are followed by four "woes" or lamentations.

The Sermon on the Mount contains Jesus' outline of the laws and rules of the Kingdom of God. He speaks with authority. He says, "But I say unto you." He sets his own opinion above that of the Old Testament, and claims to have the right to change old laws and to establish new. This lesson furnishes us with many examples of the way in which Jesus altered old laws and customs. Instead of revenge and hatred, he preached the spirit of love, of forgiveness, and of humility. This wonderful sermon contains the Golden Rule, The Lord's Prayer, and the guiding principles by which we ought to live. It is the most marvelous sermon in the Bible and contains more wisdom than is contained in any other piece of literature in the world.

The sermon was delivered on one of the hills back of Capernaum, after Jesus had spent a night in prayer.

LOVE, NOT HATRED

Luke 6: 27-30

The Old Testament laid down the law that it was a duty to love one's neighbor, but at the same time permitted hatred to one's enemy. Lev. 19: 18. Jesus introduced into the world an entirely new spirit. Instead of hatred and cursing, he bestowed love and blessing. He helped rather than hindered, and suffered harm rather than did it. The words of Jesus are very emphatic, "To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also." By this he means that we must go the full length in trying to be kind and must avoid the spirit of cruelty and revenge.

This is a high standard which Jesus sets for us and it is hard to attain unto it. Doubtless he alone of all men fully lived such a life of love and good will. Upon the cross he still loved those who crucified him, and among his last words were those of the prayer on the cross, "Father, forgive them; for they know not what they do."

Before Edith Cavell, the British nurse, was shot by the Germans in Belgium, she said that she had no hatred in her heart toward anyone. That was the spirit of Christ expressing itself in her fine, courageous life. There is nothing that so distinguishes the Christian from other men as the willingness to forgive. When we forgive we are like God.

THE GOLDEN RULE

Luke 6: 31-34

Jesus summed up the rule of life in a sentence. "And as ye would that men should do to you, do ye also to them likewise." This verse has always been called the Golden Rule. There have been other rules and other standards. The rule of the world is, "Look out for Number One." The motto of Germany was, "Germany over all." Sometimes we speak the same way when we say "America first." The iron rule is, "Every man for himself." The Golden Rule is, "Every man for some one else."

Jesus demands that we should go out of our way to be kind and helpful to others. We are not merely to refrain from hurting or harming others, we are to do them good. Confucius, the Chinese lawgiver, laid down a similar rule, only it was in a negative form. He said, "What you do not like

when done to yourself, do not do to others." This, however, commands us to refrain from hurting some one else, but the Golden Rule demands that we render help to all who are in need. It bids us do what the Good Samaritan did, even to one of an alien and hated race. It guides the nurse in her duty, the missionary at his lonely task, and sends us out, not to receive, but to give.

This spirit of giving shows itself best toward those who cannot repay, except in love, what we do for them. It serves the poor, the ignorant, the unlovely, the heathen in foreign lands.

"BLESSED ARE THE MERCIFUL"

Luke 6: 35, 36

Jesus again returned in his sermon to the subject of forgiveness. Love is the greatest thing in the world, but love is not selfish or narrow. It is generous and universal. It loves enemies as well as friends. It seeks no reward and hopes for no gain. It is like God, kind to the unthankful and to evil-minded persons. To be merciful and forgiving is to be like God, and to be like God is the highest and truest happiness. The true Christian is one who lives in the spirit of the thirteenth chapter of First Corinthians. A recent writer has said: "When I first came to know Edinburgh, many years ago now, there was perhaps no man, either in that city or indeed throughout all Scotland, who was exercising a wider or a more beneficent influence upon the young men and women of the city and of the land, and particularly amongst the university young men and women of our land, than Henry Drummond. And in distant points of our far-flung empire you will find men, many of them in high positions of responsibility and trust, men past the middle years of their lives, who will tell you, and tell you perhaps with something like a quiver in their voices, that by the grace of God they owe all that is best in them to the words and to the life of Henry Drummond. And, mark, it was almost, first and last—I am not ignoring other things—a triumph of personal character. D. L. Moody, who had the gift of putting his finger upon the spot, and knew Drummond intimately, once said this about his friend, 'Most of us make an occasional excursion into the thirteenth of First Corinthians; Henry Drummond lived there.'"

The standard by which we live is not abstract but concrete. We do not follow laws and rules, we follow a person. We are to be like God, and God is revealed to us in Christ Jesus as a heavenly Father who loves us with unfailing love. In some of the old books we used to be told of a place in Arabia where roses grew so thick that when the wind blew over them it spread their perfume so that the lions in the desert beyond died of the sweetness of the air. Of course, the story is not true. There is no such place. But the story is a parable. You can overcome evil with good. You can

kill the lions of hatred and revenge with the sweetness of love and mercy.

"MEASURED TO YOU AGAIN"

Luke 6: 37, 38

Jesus preached the wonderful gospel of giving. The person who gives will receive. The person who criticizes will be criticized in turn. The person who condemns will be condemned. The person who forgives will be forgiven. The person who gives lovingly and ungrudgingly will receive back in larger measure gifts of love and affection. The law holds true everywhere. Giving makes us richer. Withholding makes us poorer.

One of the sentences spoken by Jesus, not recorded in the Gospels, is given us by Paul. Paul tells us "to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." That principle is always true. He that saveth his life shall lose it. "The Sea of Galilee and the Dead Sea are made of the same water. It flows down, clear and cool, from the heights of Hermon and the roots of the cedars of Lebanon. The Sea of Galilee makes beauty of it, for the Sea of Galilee has an outlet. It gets to give. It gathers in its riches that it may pour them out again to fertilize the Jordan plain. But the Dead Sea with the same water makes horror. For the Dead Sea has no outlet. It gets to keep. That is the radical difference between selfish and unselfish men. We all do want life's enriching blessings; we ought to; they are divine benedictions. But some men get to give, and they are like Galilee; while some men get to keep and they are like the brackish water that covers Sodom and Gomorrah."

This principle is true for us personally. Life is like a mirror. We receive from it what we take to it. If we give smiles we receive smiles. If we give frowns we receive frowns. Life treats us like the echo we hear. Our own voice comes back to us. If we speak fretfully we hear fretfulness. If we speak pleasantly we receive back the kindness which we gave. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

FOR INTERMEDIATE PUPILS

1. What do we mean by "The Sermon on the Mount"?
2. Where in Matthew's Gospel do we find the Sermon on the Mount?
3. Why do we call Luke 6: 31 the Golden Rule?
4. What is the Christian attitude toward one's enemies?
5. Why must we always have a forgiving spirit?
6. Show how Jesus, in his life, obeyed his own laws.

The Intermediate Catechism

Q. 63. How should we value our bodies?

A. We should value our bodies as temples of the

Holy Spirit, to be kept pure and in health, that in them we may serve and glorify God.

Q. 64. What is our duty to our home?

A. Our duty to our home is to fill it with devotion to God and with the spirit of love, so that it will be a blessing to every member of the household and to the community.

FOR SENIOR STUDENTS

1. To whom was the Sermon on the Mount spoken?

2. How does the Golden Rule as given by Jesus differ from that given by other teachers?

3. How do the laws of Jesus differ from the laws of the Old Testament?

4. What motive leads us to be forgiving?

5. Why is it more blessed to give than to receive?

6. Who best fulfilled the words of the Sermon on the Mount?

The Shorter Catechism

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Lesson VIII—JESUS THE FRIEND OF SINNERS

THE GOLDEN TEXT—"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—I Tim. 1: 15.

TEXT OF LESSON, Luke 7: 37-48

For entire lesson, see Luke, ch. 7

COMMON VERSION

37 And, behold, a woman in the city, which was a sinner, when she knew that *Je'sus* sat at meat in the Phar'i-see's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Phar'i-see which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And *Je'sus* answering said unto him, Si'mon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Si'mon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Si'mon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

AMERICAN STANDARD BIBLE

37 And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, 38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on. 41 A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. 42 When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but she hath

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. 48 And he said unto her, Thy sins are forgiven.

The Time—Autumn, A.D. 28.

The Place—Galilee.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, November 13.....	Jesus the Friend of Sinners.....	Luke 7 : 37-48.
Tuesday, November 14.....	He Came to Seek and to Save.....	Luke 19 : 1-10.
Wednesday, November 15.....	The Lost Sheep.....	Luke 15 : 1-7.
Thursday, November 16.....	The Erring Son.....	Luke 15 : 11-32.
Friday, November 17.....	"All Have Sinned".....	Rom. 3 : 19-23.
Saturday, November 18.....	Jesus Saves.....	Rom. 8 : 1-11.
Sunday, November 19.....	A Prayer for Pardon.....	Ps. 51 : 1-10.

DIFFICULT WORDS AND PHRASES

37. **Sitting at meat.** He reclined at the table. The feast was in Simon's home, but the public was free to look on. **Alabaster cruse.** A flask hung by a cord about the neck. **Ointment.** Balsam ointment worth its weight in silver. Spikenard was less costly but precious. Perfumed oil was made from roses and the iris plant.

38. **Kissed.** The word is "to kiss repeatedly." See Jesus' words in v. 45.

41. **Two debtors.** The one owed about eighty-five dollars, the other about eight dollars and a half. The coin "shilling" was worth nearly seventeen cents. To-day the amounts would mean four or five times as much.

THE PHARISEE'S HOUSE

Luke 7 : 36

If you read the story which precedes the verses of this lesson you will discover that Jesus' manner of living had offended the Pharisees and the lawyers. Luke 7 : 30-35. They were very critical. They had been offended because John the Baptist was austere and reserved, and now they were offended because Jesus was sociable and loved people. We have no record anywhere that Jesus ever refused an invitation to a supper, a feast, or a wedding. There is no better place in all the world to know people than around the table.

An invitation had come from a well-known Pharisee, Simon, by name, and of course Jesus accepted it. There is no reason for us to think that Simon was anything else than a good man. He wished to know Jesus more intimately and to have his friends know him. The supper was spread according to Oriental custom, so that the guests reclined on couches, their feet lying away from the table. The supper was not served in a private, closed room, but in view of the public who could look on and overhear the conversation of the guests. It is a pretty picture of hospitality and good cheer.

THE NAMELESS WOMAN

Luke 7 : 37, 38

While the supper was in progress, there came into the room a woman whom everyone knew to be a bad woman. She had come uninvited, and, of course, Simon the Pharisee would not welcome her. He was shocked to see her in his home. She took her place silently at Jesus' feet, wishing to be unobserved. It may be that she had heard of the kindness and charm of Jesus, or perhaps at some time she had met with him and he had touched her better nature and she was drawn to him as her one hope. As she stood at his feet, listening to the table conversation, her tears began to fall. She wept as only a penitent can weep, and her tears fell on his feet. Probably she was ashamed of her tears as she was of herself, and having nothing with which to wipe away the tears that fell on his feet, she used her hair as a towel. When she had dried the feet of the Lord, she anointed them with the precious ointment which she carried in the alabaster vase or cruse which hung from her neck. It was an act of loving devotion, and the people at the table were both interested and astonished. She was a nameless woman, but her love and devotion to Jesus were wonderful and her act of kindness will be remembered forever. She must not be identified with Mary of Bethany who also anointed the feet of Jesus, but what Jesus said to Mary is true also of the act of this penitent woman, "Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

SIMON THE CRITIC

Luke 7 : 39

Simon the Pharisee was shocked at what was taking place in his own house and before his own guests. He did not say anything, but he was thinking a great deal and had come to his own conclusions. He said to himself, "This man, if he

were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner."

Now Simon was wrong. He was just as wrong as he could be. He was wrong first of all about Jesus. He called him "this man." He thought, too, that he was not a prophet because he did not seem to know that the woman who was showing him kindness was a sinful woman. That was Simon's idea of goodness. He thought a good man would have nothing to do with sinful and wicked people.

The goodness of Jesus did not keep aloof from sin. He was the Friend of sinners. He was not harmed by his association with sinners, but they were purified and redeemed by that association.

In the second place, Simon was wrong about the woman. He called her "a sinner." He said, "She is a sinner." Simon was wrong. She was a sinner, but now she was on the way to be a saint. She had left her past behind her, and was now pure in heart. Just because he was a prophet, Jesus knew how much better she was than Simon supposed her to be. Jesus not only saw deep into the heart of this redeemed woman, but understood all that was passing in Simon's own mind. How strange it must have seemed to him when Jesus answered not his words, but his thoughts!

A GREAT DEBTOR

Luke 7: 40-43

Knowing what was going on in Simon's mind, Jesus said to him, "Simon, I have somewhat to say unto thee." And Simon said, "Teacher, say on." Then, instead of directly chiding Simon for his critical attitude, he told him a little story. It took the form of a parable. "A certain lender had two debtors: the one owed five hundred shillings, and

the other fifty. When they had not wherewith to pay, he forgave them both." The creditor had forgiven the man that owed eighty-five dollars and also the man that had owed only eight dollars and a half. Then Jesus asked a simple question, "Which of them therefore will love him most?" There was only one answer and Simon replied, "He, I suppose, to whom he forgave the most." Simon could not help seeing the meaning of the parable. The woman had been a great sinner. Jesus did not mean to minimize her sin or to make light of

it. She was a great debtor, but because she had been forgiven much, she had loved much. Many of the great sinners of the world have become the world's greatest saints. Augustine was a worthless prodigal, but when he was forgiven and redeemed he poured at the feet of Jesus all the love of his great heart. It was he who said, "Thou, O Lord, hast made us for thyself and our hearts are restless till they rest in thee." We are all God's debtors. We have all been forgiven much, and, as we have been forgiven, so also ought we to forgive.

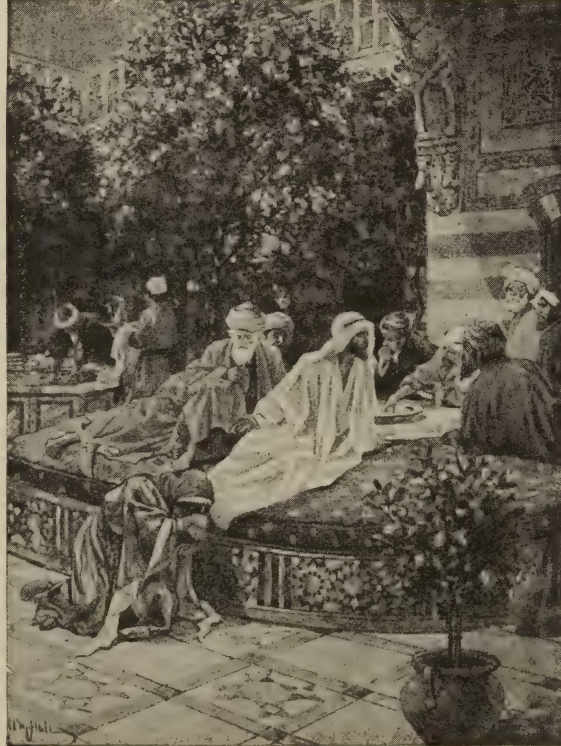
JESUS AND THE WOMAN

Luke 7: 44-47

When he had defended the woman and made her heart glad, Jesus began to turn the searchlight upon Simon himself. He con-

trasted the conduct of Simon toward himself with that of this nameless woman whom Simon called "a sinner." Simon had ignored Jesus and had neglected the Oriental hospitality. Read what Jesus said to Simon in Luke 7: 44-47.

There must have been silence in that banquet room when Jesus had finished. Such a condemnation of a host was rare. It showed how terribly Jesus hated all cruel self-righteousness and all hypocrisy. It showed, too, how courageous and kind Jesus was. He took the part of the woman



William Hole

THE PENITENT WOMAN

who was under suspicion, and championed her cause when there was no one else to stand up for her. This is always Jesus' way. He is always a Friend to the friendless. He always loves those who are lost and lonely. How wonderful is his sympathy and his redeeming love!

THE NEW LIFE

Luke 7: 48

We hear no more of Simon. What he thought or said is not recorded. He drops out of the story. Turning to the woman, Jesus said, "Thy sins are forgiven." The past was washed out forever. Life became new again. Jesus was her Friend. She could pray again, and life, with God as her Friend, opened for her. This is what forgiveness means. It not only wipes out the past, but it brings moral renewal and power to live a pure life. It is God's best gift to us.

JESUS AND SIMON

It is interesting to compare the goodness of Simon with the goodness of Jesus. Simon was a Pharisee. He was a religious man. He was careful of all right things. He was a good man. But he was not good as Jesus was. The goodness of Jesus drew to him the lost and the lonely, the sinful and the deprived, and in his love he redeemed and recreated them. How often we are like Simon when we should be like Jesus. We, too, are good, but not in Jesus' way. We are self-righteous and critical and judge others harshly. Jesus drew people to him. Simon drove them from him. Jesus was too pure to be harmed by association with sinners. He came to seek and to save the lost.

FOR INTERMEDIATE PUPILS

1. Why did Simon ask Jesus to his house?
2. What led the woman to Simon's house?
3. Why did Simon object to the presence of the woman?
4. How did Jesus answer Simon's complaint?
5. What charge did Jesus bring against Simon?
6. What gift did Jesus bestow upon the woman?

The Intermediate Catechism

- Q. 65. What is our duty to our country?
 A. Our duty to our country is to love it and pray for it, to obey its laws, to secure and sustain worthy officers, and to serve the common good.
- Q. 66. What is our duty to other countries?
 A. Our duty to other countries is to respect their rights, to pray for their welfare, and to seek justice and peace among all nations.

FOR SENIOR STUDENTS

1. How did the woman show her love for Jesus?
2. What was Simon's objection to the woman?
3. What is the meaning of the parable of the Two Debtors?
4. How did Jesus show Simon that he had been both unkind and unjust?
5. What is forgiveness?
6. What should be our attitude toward those who have sinned?

The Shorter Catechism

- Q. 103. What do we pray for in the third petition?
 A. In the third petition, which is, "Thy will be done in earth as it is in heaven," we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Lesson IX—JESUS THE GREAT MISSIONARY

THE GOLDEN TEXT—"The Son of man came to seek and to save that which was lost."
 —Luke 19: 10.

TEXT OF LESSON, Luke 8: 1-3, 26-33, 38, 39

For entire lesson, see Luke, ch. 8

COMMON VERSION

8: 1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

2 And certain women, which had been healed of evil spirits and infirmities, Ma'ry called Mag'dalene, out of whom went seven devils,

3 And Jo-an'na the wife of Chu'za Her'od's steward, and Su-san'na, and many others, which ministered unto him of their substance.

* * * * *

26 ¶ And they arrived at the country of the Gad-a-renes'. which is over against Gal'i-lee.

AMERICAN STANDARD BIBLE

8: 1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, 2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, 3 and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

* * * * *

26 And they arrived at the country of the Gera-

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Je'sus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Je'sus, thou Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Je'sus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

* * * * *

38 Now the man out of whom the devils were departed besought him that he might be with him: but Je'sus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Je'sus had done unto him.

senes, which is over against Galilee. 27 And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. 28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. 29 For he was commanding the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard; and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. 30 And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him. 31 And they entreated him that he would not command them to depart into the abyss. 32 Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave. 33 And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned.

* * * * *

38 But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, 39 Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

The Time—Autumn, A.D. 28.

The Places—Galilee and Gerasa.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, November 20.....	Jesus the Great Missionary.....	Luke 8 : 26-39.
Tuesday, November 21.....	The Parable of the Sower.....	Luke 8 : 4-15.
Wednesday, November 22.....	A Gentile Believer.....	Matt. 15 : 21-28.
Thursday, November 23.....	The Great Commission.....	Matt. 28 : 16-20.
Friday, November 24.....	The Missionary Spirit.....	Rom. 1 : 8-17.
Saturday, November 25.....	The Missionary Call.....	Acts 26 : 12-20.
Sunday, November 26.....	"God Reigneth Over the Nations".....	Psalms 47.

THE IDEAL MISSIONARY

The verses in the lesson are taken from the eighth chapter of the Gospel of Luke. They are separate verses and do not belong to the same story. It will be best if you will take your Bible and read the entire chapter, and then these lesson verses will fall into their places, illustrating the fact that Jesus was a great Missionary.

What is a missionary? The word comes to us from the Latin, and means "one who is sent." Any messenger was called a missionary. In time, however, the word became limited to one who delivered the message of the gospel. The gospel mes-

senger became the missionary. In this way Jesus was both a Messenger and a Missionary. He said, "As the Father hath sent me, even so send I you." Jesus had come into the world with the greatest message man ever heard. It was a message of love, of kindness, of hope, of life, and he went everywhere preaching his message. He is the ideal Missionary, and all other missionaries accept him as their standard.

This lesson shows us Jesus leaving the beaten paths of Galilee and Palestine and going off into the more desolate regions in the eastern part of Galilee which were inhabited by people called the

Gerasenes, a half-heathen sort of people, to whom he proclaimed the message of the gospel. In like manner the true followers of Jesus are not content to stay at home, but send or go into all parts of the earth to herald the news that Jesus is the Life and the Light of men.

MISSIONARY HELPERS

Luke 8: 1-3

Before he went into the Gerasene country Jesus made a missionary tour of the villages and towns of Galilee. At the time when Jesus lived in Galilee, it was thronged with people. The crossroads of the world met there, and traders from all countries passed over these highways between the East and the West. Jesus did not wait for people to come to him. He went to them. While it is true that we, too, have people from all lands around us, we still are not satisfied to wait for them to come to us; we go to them and to their far-off countries with the gospel message.

With Jesus went the twelve disciples, and three named women and other nameless women who ministered unto Jesus, which means that they contributed money toward the support of this missionary journey. This is very interesting. Missionary work cannot be done without money. It takes money to travel, and missionaries must eat, and have homes. These three women, whose names were Mary, Joanna, and Susanna, may have had wealth of their own. It would seem as if this were so, for Joanna was the wife of "Chuzas Herod's steward" or manager. The gospel message was welcomed not only by the poor but by the rich, and these three women had doubtless been redeemed by Jesus, and out of gratitude now served him by ministering to his wants, and helping him with his work. Women have always been foremost among missionaries. To-day women are working as missionaries in many lands, and the work of all the Mission Boards of the Church is loyally supported by women. Women have gained much by the gospel and so love much and serve well. We like to think of these faithful women, making Christ's work easier and more fruitful.

FOREIGN MISSIONS

Luke 8: 26

Jesus later left the cities and villages of Galilee and passed over the lake into the strange country of the Gerasenes. Probably the disciples won-

dered why he should leave such thronging multitudes and go off into such a wild, dangerous country. The location was somewhere on the eastern shore of the sea, and near by there were high, steep hills. In these hills, carved out of the soft limestone, there were tombs, making out of the hillside a sort of cemetery. The people of this land were called Gerasenes, and were heathen people, not Jews. They knew little or nothing of God, and were very superstitious. To them Jesus went forth to preach the gospel of his Kingdom.

THE DEMONIAK

Luke 8: 27-29

When Jesus arrived in the country of the Gerasenes, he was met by a wild man, naked, who lived among the tombs. He had no home. He was wild and strong and terrible. Sometimes he had been caught and bound, but each time he had broken



Briton Rivière

THE MIRACLE OF THE GERASENE SWINE

his chains as if they were thread, and had gone off again among the tombs. He was well-known and people were afraid of him, although he seems to have harmed no one but himself. We are told that he was possessed by an evil spirit, which means that he had no mind of his own. He was under the control of evil, and he had no control over himself. But when he saw Jesus a sudden change came upon him. We do not know whether he had ever seen or heard of Jesus before this time, but there was something in Jesus, and in his own utter helplessness, that wrought a strange change upon him, for "when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not." It was a wonderful confession. The story tells us that Jesus had commanded the demon to leave the man, and we are to understand that this confession is made by the evil spirit.

JESUS, THE MASTER

Luke 8: 30-33

The evil spirit and the man's spirit were so mingled that the man did not know which was his own. Perhaps for this reason Jesus said to the man, "What is thy name?" This is the first question asked of a lost child, or of a man who has forgotten his past, or of one who has fallen upon evil ways. The man, however, had forgotten his name and answered, "Legion," which means "many," for many demons had taken possession of him. There seemed to be many voices speaking within him. And then a strange thing happened. Read Luke 8: 31-33. Perhaps we cannot fully explain why Jesus permitted such a thing. There is only one thing of which we are sure, and that is that one man is worth more than two thousand pigs. Mark 5: 13. Jesus will destroy anything in order to set men free. He destroyed slavery. He destroyed the property of liquor dealers. He destroyed the opium traffic in China. Jesus is Master. He is not careful of things. He is careful of men's souls, and when the man was clothed and in his right mind, Jesus was satisfied.

The foreign missionary when he succeeds in winning men to the truth destroys many things. He puts an end to the traffic in idols. He drives the magician and the witch doctor out of business, and destroys their profits. Every evil trade suffers, but men are redeemed and saved, and stand up sane and whole. Once Jesus said, "How much then is a man of more value than a sheep!" We do the same thing in a smaller way. If a man is buried under a building or in a mine, thousands of dollars' worth of property is destroyed if only the man himself can be saved.

THE REWARD OF JESUS

Luke 8: 34-39

The herdsmen, whose pigs were drowned, fled to the city, and out of the city the crowd poured and were amazed to see the strange, wild man of the tombs sitting at Jesus' side, "clothed and in his right mind." Perhaps Jesus had shared his clothing with him. All the old, deep, dark lines of fear and terror had been smoothed out of the man's face by the hand of the Saviour. It was a wonderful thing. Never before had any of them seen anything like it, and they were afraid.

Why were they afraid? Surely not of the wild man, for he was sane and quiet and harmless now. Surely not of Jesus, for he was the Healer and Helper of men. Yet, we are not so sure. We read this strange sentence, "All the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned." It would seem that they were afraid of the destroying power of Jesus. Jesus had permitted the swine to be destroyed. Perhaps he would destroy other things, and other herds, too, and so they de-

sired him to depart out of their land. They were not so much interested in the saved man as in the lost pigs. It is so still. Men still talk about ruined business, as, for example, those connected with the drink traffic, and forget the lives saved and the homes made happy. Jesus destroys nothing except to help and redeem and save, but bad men in bad businesses are afraid of him and his **gospel**.

It was far different with the man who had been healed. He begged the privilege of staying with Jesus, but Jesus "sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him."

FOR INTERMEDIATE PUPILS

1. Where is the country of the Gerasenes?
2. Who helped Jesus with his missionary work?
3. Why did the evil spirit in the man wish Jesus to leave him alone?
4. Why did the Gerasenes wish Jesus to leave their country?
5. What missionary work did the man who was healed do?
6. What lessons do we learn from "Jesus the Great Missionary"?

The Intermediate Catechism

Q. 67. What rule did Jesus Christ give for our treatment of others?

A. The rule which Jesus Christ gave for our treatment of others is: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." Matt. 7: 12.

Q. 68. What rule did Jesus Christ give for our treatment of enemies?

A. The rule which Jesus Christ gave for our treatment of enemies is: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Luke 6: 27, 28.

FOR SENIOR STUDENTS

1. Why is Jesus called the ideal Missionary?
2. What missionary work have women done?
3. Why is dealing with one man missionary work?
4. Why do some people oppose missions?
5. What is the missionary message?
6. Why did Jesus send the man home to his friends?

The Shorter Catechism

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, which is, "Give us this day our daily bread," we pray, that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

JESUS SENDING OUT MISSIONARIES

THE GOLDEN TEXT—"The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—Luke 10: 2.

TEXT OF LESSON, Luke 10: 1-11, 17

For entire lesson, see Luke 9: 1 to 10: 24

COMMON VERSION

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

* * * * *

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

AMERICAN STANDARD BIBLE

1 Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

2 And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

3 Go your ways; behold, I send you forth as lambs in the midst of wolves.

4 Carry no purse, no wallet, no shoes; and salute no man on the way.

5 And into whatsoever house ye shall enter, first say, Peace be to this house.

6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.

7 And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say,

11 Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh.

* * * * *

17 And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.

The Time—A.D. 29.

The Place—Perea.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, November 27.....	The Twelve Sent Forth.....	Luke 9: 1-9.
Tuesday, November 28.....	Feeding the Hungry.....	Luke 9: 10-17.
Wednesday, November 29.....	Sacrificing for Christ's Sake.....	Luke 9: 18-27.
Thursday, November 30.....	The Authority of Jesus.....	Luke 9: 28-36.
Friday, December 1.....	Suffering Humanity.....	Luke 9: 37-45.
Saturday, December 2.....	The Seventy Sent Forth.....	Luke 10: 1-17.
Sunday, December 3.....	The Great Commission.....	Matt. 28: 16-20.

DIFFICULT WORDS AND PHRASES

1. **Seventy others.** They were in addition to the Twelve.

5. **Peace.** The salutation of the East, similar to our "Good morning."

6. **A son of peace.** A kind and well-disposed man.

7. **House to house.** The Jewish rabbis were accustomed to being entertained lavishly, one house competing with another.

SEVENTY MISSIONARIES

Luke 10: 1

We have been following the story of Jesus' life as told by Luke. We have been taking a few verses here and there in the story, and are apt to lose the connecting thread. This lesson brings us to within five months of the cross, and we must keep in mind the fact that Jesus knew that his end was drawing near.

No one can do all the work necessary to be done. He is wise if he calls helpers to him who will multiply his work a hundredfold. Jesus had chosen twelve and they were his helpers. In our last lesson we learned that in his missionary journeys the



From a painting by C. Arnold Slade

SENDING OUT THE SEVENTY

Twelve were with him and there were also many women who ministered to him. In this lesson seventy more men were appointed to go forth preaching and teaching. They were to be missionaries preparing the way for him. He sent them out two by two. This was because two are better than one. They encourage and inspire one another.

THE LORD OF THE HARVEST

Luke 10: 2

Jesus looked upon the world as a harvest field. Men and women and children were to him like golden grain, precious and useful. Just as the grain needed to be gathered into the granary, so the souls of men needed to be gathered into the

fold of God. Jesus often spoke in these terms. As he looked out into the cities and the villages he saw multitudes of unsaved people. "The harvest indeed is plenteous." On the other hand there were very few harvesters, few workers, few helpers, few missionaries. This is always true. There are so few workers in the Church, so few young men and women in our schools and colleges who are willing for Christ's sake to go out into the world and help him win men for the Kingdom.

Jesus, however, did not ask them first to go; he asked them first of all to pray. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Jesus wanted the disciples to pray for all the people who needed God, and to ask God to send helpers and workers out into the world, and in answer to their own prayers God sent them. Jesus himself was a Man of prayer and in answer to his prayers God raised up men and women who carried the gospel message to every land. This is one thing we all can do. We can all pray for missionaries and no true prayer is ever unanswered.

RULES FOR MISSIONARIES

Luke 10: 3-8

When these seventy men were ready to go forth on their mission Jesus gave them their directions. The same thing is done in our day. When there is a group of young men and women ready to go off to the foreign field the Board under whose care they go gathers them together for a few days for prayer and conference, and they are instructed and guided in what they should do when they reach their field. They are told how to care for themselves, and how to act toward others. Before the Seventy went forth Jesus himself instructed them. He gave them much good counsel. He told them to be brave. They would be like "lambs in the midst of wolves." They were to be gentle and kind even though they were treated unkindly. Missionaries have often been cruelly treated. Paul was stoned and imprisoned. Bishop Hannington was killed; Bishop Patteson was put to death; James Chalmers was slain by cannibals. Even yet missionaries are often persecuted and are in danger of their lives. The Seventy were not to load themselves down with a lot of baggage. They were to travel without purse or traveling bag or extra shoes. God would provide for their wants, and they should go as naturally and as easily as they

could. They were to go as on business and "salute no man on the way." Jewish salutations were elaborate and took up much time. They were to partake of the hospitality so common in the East and to depend on that hospitality. They were to be courteous, saying first on entering, "Peace be to this house," which was the ordinary way of greeting people. It is like our "Good morning." The Jewish rabbis when they visited a village were richly entertained from house to house. People tried to outdo one another in lavish entertainment. Jesus told his disciples not to permit this sort of extravagance and show, but to stay quietly in a friendly house and be content. They were to be kind and considerate and not to complain. They were to eat "such things as are set before you." They were joyfully to accept hospitality, for they were not beggars. They were laborers. They were worthy of at least their food, for they would take blessing and cheer wherever they went. These are good rules. They are not meant to be followed in every particular in our day. Jesus would not now tell a missionary to travel without baggage, or to depend on hospitality. He means that his disciples shall be kind and considerate and generous and use good common sense in their work.

THE MISSIONARY TASK

Luke 10: 9

The task assigned these seventy missionaries was twofold. They were to heal the sick and to proclaim the truth that "The kingdom of God is come nigh." This was their commission and in obedience to Christ's command they went forth to fulfill his wish. This is still the task of the missionary. The gospel is and has a message for both the bodies and the souls of men. All over the world to-day Christian doctors and nurses have gone, healing and helping the people of every land. In every mission field medical missionaries are at work, hospitals are being established, asylums for the blind and the insane, and homes for the orphans are being built, and men and women are giving themselves for the healing and the comfort of the bodies of men, women, and little children.

Along with this healing work goes always the preaching of the gospel of the Kingdom. The saving of the souls of people is the first business of the missionary, and the preaching of the gospel brings not only health but hope and salvation to the hearts of those who hear the message. How much better prepared are we to send the gospel message forth into all the world than were those seventy men! We have books, and papers, and steamships, and electric power, and telephones, and wireless instruments. The world is safer now than then. We have thousands now who know and love Jesus. Then they had seventy men ready to go forth, and now we have thousands who have gone and thousands more ready to go when the Church is ready to send them. The message, how-

ever, is still the same. We are to go heralding the gospel of the Kingdom.

THE MESSAGE REFUSED

Luke 10: 10, 11

Jesus knew that the task to which he was sending these new missionaries was not easy. He knew that every house would not offer them a haven of rest. He knew that many would refuse not only to entertain them, but to listen to them, and so he warned them not to be discouraged.

It is a terrible thing to see the offer of the gospel rejected. Jesus had to endure that experience, and many ministers and missionaries see people turn away from the glad news of the Kingdom of God. Pastors, parents, and Sunday-school teachers often find that their message is spurned and refused. There is, however, nothing to do but to do one's duty and leave the rest to God. We must, however, be careful to do everything before we turn away, and we can at least always pray. In the life of Dr. Arthur T. Pierson we read this interesting story:

"At sixty years of age Dr. Pierson was not too old to learn, and, with humility and an eager thirst after knowledge, he listened as George Muller, of Bristol, gave detailed testimony to show God as a hearer and answerer of prayer. In one of these interviews he asked Mr. Muller if he had ever petitioned God for anything that had not been granted.

"Sixty-two years, three months, five days and two hours have passed," replied Mr. Muller, with his characteristic exactness, "since I began to pray that two men might be converted. I have prayed daily for them ever since and as yet neither of them shows any signs of turning to God."

"Do you expect God to convert them?"

"Certainly," was the confident reply. "Do you think God would lay on his child such a burden for sixty-two years if he had no purpose for their conversion?"

"Not long after Mr. Muller's death, Dr. Pierson was again in Bristol, preaching in Bethesda Chapel—the meeting place of the Brethren. In the course of his sermon, he told of this conversation, and as he was going out at the close of the service a lady stopped him and said: 'One of those two men, to whom Mr. Muller referred, was my uncle. He was converted and died a few weeks ago. The other man was brought to Christ in Dublin.'"

We must not grow weary in well-doing. We must have faith in prayer and in God.

MISSIONARY SUCCESS

Luke 10: 17

The mission of the Seventy was wonderfully successful, and they returned to Jesus with their faces aglow with triumph, saying, "Lord, even the demons are subject unto us in thy name." Jesus, too, was glad, and said: "I beheld Satan fallen as

lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven." He did not wish the disciples to be carried away by their success, and he did not wish them to think that to work a miracle was greater work than to live a sweet, true, pure life. There is always a danger that we will rejoice in the unusual rather than the usual and forget that the true Christian life is made up of little things, or small duties. It was Jesus who sent those disciples out into the harvest field, and to him they returned with their report. He is still the Lord of the harvest, and we are glad that he is. If he sends us he will care for us, and he will rejoice in our work and give us our reward. He is the Lord and Master of all our missionaries and what a great army of missionaries there is! Ministers and nurses, doctors and traders, builders and leaders, they are marching through every land, speaking many languages, but they all have the same message and they all march to the same majestic music.

FOR INTERMEDIATE PUPILS

1. How many missionaries are sent forth in the lesson?
2. How did Jesus organize these missionaries?
3. What instructions did he give them?
4. What was their mission?

5. Did they succeed in their work?
6. What success do missionaries have to-day?

The Intermediate Catechism

Q. 69. In what spirit are all God's commandments to be obeyed?

A. All God's commandments are to be obeyed in the spirit of love, for love is the fulfilling of the law.

Q. 70. What is a Christian's true success in life?

A. A Christian's true success in life is faithfulness to God and man in duties great and small.

FOR SENIOR STUDENTS

1. Where did Jesus send these seventy missionaries?
2. Why did he send them out two by two?
3. Why did they go out with no money or provisions?
4. What was their missionary message?
5. How were they to treat ridicule and refusal?
6. What danger did they face?

The Shorter Catechism

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray, that God, for Christ's sake, would freely pardon all our sins: which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Lesson XI—STORY OF THE GOOD SAMARITAN

THE GOLDEN TEXT—"Thou shalt love thy neighbor as thyself."—Lev. 19:18.

TEXT OF LESSON, Luke 10: 25-37

COMMON VERSION

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Je-ru'sa-lem to Jer'i-cho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

AMERICAN STANDARD BIBLE

25 And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Le'vite, when he was at the place, came and looked on *him*, and passed by on the other side.

33 But a certain Sa-mar'i-tan, as he journeyed, came where he was: and when he saw him, he had compassion on *him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

The Time—November, December, A.D. 29.

The Place—Perea.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, December 4.....	Story of the Good Samaritan.....	Luke 10 : 25-37.
Tuesday, December 5.....	Love, the Test.....	I John 3 : 13-24.
Wednesday, December 6.....	Love Necessary.....	I John 4 : 7-21.
Thursday, December 7.....	How Jesus Helped.....	John 9 : 1-12.
Friday, December 8.....	Faith and Works.....	James 2 : 14-26.
Saturday, December 9.....	Love Never Fails.....	I Cor. ch., 13.
Sunday, December 10.....	Considering the Poor.....	Ps. 41 : 1-4, 10-13.

DIFFICULT WORDS AND PHRASES

25. **A certain lawyer.** A scribe. One who interpreted the Law of Moses.

30. **Going down.** The descent from Jerusalem to Jericho is over three thousand feet in about twenty miles.

33. **Samaritan.** The Samaritans lived in the North. Samaria was their capital. They were a mixed people, and the Jews looked on them as foreigners.

THE LAWYER'S QUESTION

Luke 10: 25

In Luke's Gospel the story of this lesson follows immediately after the lesson of last week. Jesus was traveling east of the Jordan in the country known as Perea, and the crowd around him was growing and the interest in him was increasing day by day. Clever people tried to catch him and perplex him, so as to undermine his influence. This, of course, was neither fair nor honest, but Jesus was always wiser and cleverer than they were, and moreover, he was always kind and generous.

One of these men who came forward to trap Jesus with his well-thought-out question was a certain lawyer. We are not told his name, but doubtless he was well-known and had a wide reputation for cleverness. The story tells us that he came to "make trial of" Jesus. His motive was not pure. He wished to trick Jesus into some answer that would seem to compromise him in the eyes of the people, for the lawyers and priests were jealous of the growing influence of Jesus. The lawyer's question was a question of supreme interest. If his motive had been pure his question would have merited all praise. He came to Jesus, saying, "Teacher, what shall I do to inherit eternal life?" This was the question asked by the rich young ruler. It is the world's greatest question. It has been worded in many different ways. Sometimes it is worded thus: "What must I do to be saved?" Then, again, it has been stated in these words: "What is the chief end of man?" or "What is the supreme good?" This lawyer was asking the age-long question concerning soul satisfaction, happiness, salvation, eternal life—the life that satisfies. It is the life of God in the soul of man. When Bunyan's Pilgrim fled from the City of De-

struction he put his fingers in his ears, and ran crying, "Life, life, eternal life."

OUR LORD'S ANSWER

Luke 10: 26

Jesus did not answer the lawyer's question. Had he been honest in his asking Jesus would have given him an unhesitating reply. But he had come to trick Jesus, and to lord it over him because of his own subtle and superior intelligence. Jesus, however, was too wise to be caught in a trap. He did not intend to lay himself open to any misunderstanding. The lawyer's business was to interpret the law of God as revealed to Moses. He should have been able to answer his own question. That was his business. So Jesus turned the question upon him in a quiet and gentlemanly way, saying, "What is written in the law? how readest thou?" It was a perfectly just and reasonable question, and the lawyer could not take any exception to it. Jesus was willing to answer in terms of the Scriptures themselves. He was not willing to be led away from that supreme source of authority. The lawyer, doubtless, thought that Jesus would propound something of his own and then he would be in a position to compare his words with those of Scripture. But Jesus would not be drawn away from the Scriptures. It is always best for us to cling close to the Bible. You will remember that when Jesus was tempted by the Devil in the wilderness he said, each time, "It is written."

THE QUESTION ANSWERED

Luke 20: 27, 28

The lawyer had no choice but to answer the question Jesus put to him. He was a student of the Scriptures, and he had his answer ready. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The answer was essentially right, and Jesus was quick to appreciate merit when he found it. He said: "Thou hast answered right: this do, and thou shalt live." Of course, there was no doubt about the answer. The words are taken from Deut. 6: 5. Doubtless the rabbis had often quoted these wonderful words, and Jesus himself later quoted them as containing the heart of all the Old Testament laws.

This, then, was Jesus' answer to the question, "What shall I do to inherit eternal life?" The answer was "love." This love expresses itself in service to God and to one's fellow men. This was the teaching of Jesus, and it is everywhere emphasized in the New Testament. Paul in his wonderful thirteenth chapter of First Corinthians says: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." We must be sure that we understand what Jesus means by love. He does not mean "liking." He means that true love expresses itself in kindness, in sympathy, in service. Tolstoi once said, "When a person loves another, he will do for that person what that person needs." That is New Testament love.

THE LAWYER'S SECOND QUESTION

Luke 10: 29

The lawyer had not gained his purpose. He had come to entrap Jesus, and Jesus had made him answer his own question. There was no help for it. There was nothing else to say or do. The lawyer had made it clear that Jesus and he perfectly agreed in their understanding of the answer to his important question.

But the lawyer was not satisfied. He wished "to justify himself," which doubtless means that he had boasted his ability to catch Jesus in a word trap, and he was not willing to confess failure. This would have exalted Jesus in the eyes of the people, and that was the last thing he wished to do. Because he was a lawyer, however, he knew that there were many divided opinions upon the question, "Who is a neighbor?" and so he proceeded in his critical questioning of Jesus by asking him the question, "Who is my neighbor?" The Jews were a narrow and bigoted people. Those who were not Jews were Gentiles. This was the spirit of the world at that time. To the Greek, every man not speaking Greek was a barbarian. The Jews said, "Thou shalt love thy neighbor, but if all the Gentiles should fall into the sea you are not bound to draw them forth, for these are not your neighbors." It was the gospel of Christ that made the world speak of other peoples as "brethren" instead of as "barbarians." In answer to the second question of the lawyer Jesus told the beautiful story of the Samaritan.

THE GOOD SAMARITAN

Luke 10: 30-35

The story of the Good Samaritan is found only in Luke's Gospel, and is one of those passages which go to make that Gospel "the most beautiful book in the world." The story is very simple and very brief. A certain Jew was on his way from Jerusalem to Jericho. It was a journey of about twenty miles. The road was very steep and rocky and descended more than three thousand feet down into the bed of the Jordan. It was a wild and rocky region and was much frequented by thieves and robbers. In the parable the traveler was set upon by a band of these ruffians and stripped of his possessions, and even his clothes, beaten until he was unconscious and left on the roadside half

dead. Evidently it was a common occurrence, for a priest, and later a Levite, passing down from Jerusalem to their homes in Jericho, saw the man lying half dead by the roadside, and without waiting to help passed on. Many priests and Levites lived in Jericho, and these men went on their way unconcerned. They were the religious leaders of their people, but they were heartless and cruel. Later in the day, a Samaritan, with whom the Jews had no dealings, a man who was what we would call to-day a foreign immigrant, passed by, and his heart was touched. Although he belonged to an alien race he "was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, "Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee." Luke was a physician, and was, of course, interested in the medical details. The act to us is perfectly natural and normal, but it is so because the spirit of Christ, which is the spirit of the Good Samaritan, has captured the world, and even those who do not own his name are influenced and compelled by his spirit of loving service.

The world is still full of thieves and robbers. Those who harm and hurt the lives of men and women and little children are highwaymen. All those who deal in liquor, or profanity, or commercial slavery, are thieves and robbers, and against these Jesus continues his fight, but for their victims he has sympathy and help and healing. Every ministering agency, every hospital, every Red Cross, every visiting nurse, every community center, every mission chapel, every church and cathedral that makes life sweeter and easier for rich and poor alike, is a modern Good Samaritan.

"DO THOU LIKEWISE"

Luke 10: 36, 37

The parable of the Good Samaritan carried its own answer. It was impossible to miss the conclusion. Jesus asked the lawyer which man proved to be a neighbor to the robbed man. "And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise." Again Jesus had made the man answer his own question. Instead of being questioned Jesus became the questioner. We are not told what became of the lawyer, whether he went away angry or bitter, or convicted in his own heart, and won over into faith and belief in the Lord Jesus. Let us believe he became a follower of Jesus, and did, indeed, "go, and do . . . likewise." And now here is a story which is a modern version of this parable. It was told by Joseph Parker, a great and good man who was one of the world's greatest preachers: "Shall I tell you what I saw the other day? It made me laugh, and yet it made me sad. I saw, in

one of your parks, a poor little ragged boy, who was evidently hungry, and who was anxious to appeal successfully to the pity of the public. He was met by a tall, lean, clean man, who set his long, bony fingers together stiffly and impressively, and lectured the child in very suitable language. I overheard him say: 'This is not proper. You ought to have been at school; you should not be prowling about here in this way; there are places provided for such as you, and I earnestly advise you to get away from this course of life.' Every word he said was grammatically correct, and socially very true. As he was delivering his frosty lecture to the poor lad, there came a boy—a school-boy hastening to school—who was carrying a large lump of bread and butter in his hand, while he was eating as only schoolboys can eat; and when he saw the poor ragged child, he pulled his bread and butter in two, put one half into the boy's hand, and went on. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.' That boy who gave his bread and butter away will stand a better chance than the ninety-nine legally upright, who apparently need no repentance!"

FOR INTERMEDIATE PUPILS

1. What was the lawyer's business in life?
2. What did he mean by "eternal life"?
3. Why did Jesus ask him to answer his own question?
4. Why did Jesus tell the story of the Good Samaritan?
5. What reasons led the priest and the Levite to pass by the wounded man?
6. Who is your neighbor?

The Intermediate Catechism

Q. 71. What has God promised for this life to those who love him?

A. God has promised for this life to those who love him, to give them his peace and joy, to make all things work together for their good, and to keep them unto the end.

FOR SENIOR STUDENTS

1. Why did the lawyer question Jesus?
2. Why did not Jesus answer him directly?
3. What second question did the lawyer ask?
4. Why did Jesus choose a Samaritan as the hero of the parable?
5. What is true religion?
6. Where do we see to-day the spirit of the Good Samaritan?

The Shorter Catechism

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

JESUS AMONG FRIENDS AND FOES

THE GOLDEN TEXT—"Ye are my friends, if ye do the things which I command you."
—John 15: 14.

TEXT OF LESSON, Luke 10: 38-42; 11: 42-44, 53, 54

For entire lesson, see Luke 10: 38 to 11: 54

COMMON VERSION

Ch. 10: 38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Mar'tha received him into her house.

39 And she had a sister called Ma'ry, which also sat at Je'sus' feet, and heard his word.

40 But Mar'tha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Je'sus answered and said unto her, Mar'tha, Mar'tha, thou art careful and troubled about many things:

42 But one thing is needful: and Ma'ry hath chosen that good part, which shall not be taken away from her.

* * * * *

Ch. 11: 42 But woe unto you, Phar'i-sees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Phar'i-sees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Phar'i-sees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

* * * * *

53 And as he said these things unto them, the scribes and the Phar'i-sees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

The Time—November, December, A.D. 29.

The Places—Bethany and Perea.

AMERICAN STANDARD BIBLE

Ch. 10: 38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39

And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was cumbered about much serving; and she

came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, Martha, Martha, thou art

anxious and troubled about many things: 42 but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

* * * * *

42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. 43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. 44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.

* * * * *

53 And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; 54 laying wait for him, to catch something out of his mouth.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, December 11.....	Jesus Among Friends.....	Luke 10 : 38-42.
Tuesday, December 12.....	Jesus Among Foes.....	Luke 11 : 14-26.
Wednesday, December 13.....	Jesus Among the Pharisees.....	Luke 11 : 37-44.
Thursday, December 14.....	Friendship Tested.....	John 16 : 25-33.
Friday, December 15.....	A Blessed Fellowship.....	John 17 : 1-13.
Saturday, December 16.....	Friendship's Failure in a Crisis.....	Matt. 26 : 36-46.
Sunday, December 17.....	Friends of Jesus.....	John 15 : 8-16.

DIFFICULT WORDS AND PHRASES

Ch. 10: 38. A certain village. See John 11: 1. The village was Bethany, near the Mount of Olives. Martha. The family consisted of Mary, Martha, and Lazarus.

42. One thing. The margin reads, "But few things are needful, or one." That is, many dishes are not required.

Ch. 11: 42. Tithe mint. They were so exact that they gave God a tenth of even herbs like mint.

THE LESSON STORY

The lessons taken from Luke's Gospel do not follow step by step the life of our Lord. They are selected because they illustrate certain aspects of his life and character. The lessons previously studied deal with Jesus as a missionary, as a teacher and healer, and show, also, various other aspects of his life and work. This lesson is meant to show us how Jesus lived among different types of people and his method of dealing with them. The verses of the lesson have no other connection than this. They illustrate how Jesus treated both friends and foes, and yet even here we must be careful, for Jesus is dealing with exceptional situations. This lesson brings us to the last months of our Lord's life.

The condemnation of the Pharisees, however, took place at another time and elsewhere. This lesson shows us how Jesus had to meet both friendship and enmity, both love and hatred.

THE HOME AT BETHANY

Luke 10: 38, 39

Jesus had no home of his own. He lived the life of a missionary, and went from house to house. He had been driven out of Nazareth, and his mother and his brothers and sisters did not know what to make of him. Certainly they did not understand him, and it was only after his resurrection that they came to believe in him as their Lord. For a while, it is believed, he made his home at Capernaum with Peter, but as his work carried him into all sections of the country he had few home ties. Once he said, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." At Bethany, however, he found friendship and kindly hospitality. Bethany was near Jerusalem, and during his last week on earth Jesus made his home there. In this home lived the two sisters Martha and Mary and their brother Lazarus. If you will read the eleventh chapter of John you will learn how dearly Jesus loved this home, and how much attached he was to his friends there. They were kind and sympathetic, and they understood him. Martha was the responsible house-keeper. Mary was more affectionate and friendly. All we know of Lazarus is that he was once sick, that he died, and that Jesus raised him from the dead. This so angered the Jews that they plotted to kill him. John 12: 10, 11.

MARTHA AND MARY

Luke 10: 40

While Mary and Martha were sisters, loyal and affectionate to one another, they were, as sisters often are, very different in dispositions and temperament. Mary was quiet and thoughtful. Martha was active and practical. This does not mean that one quality is preferred to the other, for both are good and both are necessary. Jesus had come on a visit to Bethany. Perhaps his time was limited and he would soon be gone. He had come to rest and to be refreshed in the home of his friends. Mary sat at his feet, and listened to his words. She heard from his own lips the story of what he had been doing, where he had been, and what he



H. Siemiradzki

CHRIST IN THE HOME AT BETHANY

most of all desired. At this time Mary came to understand Jesus, and later on it was she who anointed him, as he said, for his burial. Doubtless Mary's sympathy and love cheered and strengthened Jesus. Martha, too, loved Jesus, and in her own way she sought to please him. She busied herself in the kitchen, preparing for him an elaborate meal. She meant well. She wanted to do the best thing she could to please the Master. She had worked herself up into a state of nervous excitement, and it vexed her to see Mary sitting, as she thought, idly at Jesus' feet, so in her fretful spirit she came to Jesus and blamed both her sister, and Jesus, too, for letting her work by herself, "Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she

help me." It was bad taste on Martha's part, and bad judgment. Doubtless she was ashamed of herself afterwards, for even if Mary had left her to do all the work, it was not kind of her to blame Jesus for keeping her sister from helping her. This is a very human story, and our sympathy goes out to Martha, who carried responsibility and was doing the work, but our judgment tells us that she was in the wrong.

CHOOSING THE GOOD PART

Luke 10: 41, 42

Jesus did not agree with Martha. He said, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her." These words were spoken in all gentleness and kindness. The family quarrel had been brought to Jesus and he could not avoid the issue. He understood the situation immediately, and took sides promptly. He did not try to avoid the issue by some soft and meaningless words.

He rebuked Martha. He told her that she was too anxious and troubled. She was irritable and distracted. She had tried to do too much, and had fretted herself into a bad temper. Jesus told her frankly that he did not require much attention. He said, "One thing is needful," and by this he meant that one thing to eat would satisfy him.

Jesus not only rebuked Martha, but he commended Mary. Mary was not idle. She had made the best choice. In a little while Jesus would be gone, and in a few weeks he would be upon the cross, and when the day of the cross came Mary would be glad that she had taken time to understand the mind of the Master and hear from his own lips the wonderful words of life.

Mary took time to think, to pray, to meditate, to be with Jesus. There are many types of Christians. Martha is the type of the active Christian, and she is greatly needed. Mary is the type of the meditative, praying Christian, and she is needed, too. Perhaps the praying Christian is needed most of all these days.

JESUS AMONG ENEMIES

Luke 11: 42-44

Jesus obeyed his own command, "Love your enemies." However, he dealt firmly with those who were the enemies of truth and righteousness. When he was denouncing the iniquity and hypocrisy of the scribes and the Pharisees he was rendering them the best of all services. The true friend is not he who passes over our wrongdoing, but he who openly tells us of our faults. A friend has been described as "one who knows all about you, and likes you just the same." There were some things, however, about the Pharisees that Jesus could not overlook. He could forgive sin, but who can forgive hypocrisy and deceit and insincerity? Jesus

charged the Pharisees with being untrue and insincere. They would give God a tenth of a little sprig of mint out of the garden, but would forget to be just, and neglect to serve God. He did not object to tithing the garden herbs, but he did object to the neglect of large issues concerning righteousness and love. The Pharisees were men of ambitious and selfish spirit. They liked to sit in the chief seats and to receive the applause of the crowd. They liked to be well thought of, and yet they cared nothing about being worthy. They were like graves, over which men unconsciously walked. Elsewhere Jesus said they were like "sepulchres . . . full of dead men's bones, and of all uncleanness." It was a terrible charge, but Jesus was always courageous and frank in his criticism. He was frank with Martha, and he was equally frank with the Pharisees. He told them the truth, not merely to criticize but to disturb them out of their pride and selfishness.

JESUS ON HIS GUARD

Luke 11: 53, 54

Jesus was always on his guard. He was watched and spied upon. He did not court controversy, neither did he shun it. He never refused to fight against evil and evildoers. He knew how to strike hard blows. He drove the money changers from the Temple. He opposed in argument those who sought to overthrow his authority. But he was wise and generous in it all. Jesus would not tolerate a false peace. There are times when Christians must fight against error, and fight even if they die. John Huss fought and was burned at the stake. Martin Luther fought and was opposed by pope and princes. Every true minister and missionary fights for the right and comes into conflict with evil and evildoers. There were places, however, where Jesus could rest and avoid conflict and controversy. One of these was in the Bethany home. What a contrast our lesson presents! On the one hand we have friends, and on the other foes. On the one hand, understanding, and on the other, opposition. Yet Jesus did his duty wherever he was, and was true to himself and God. Happy, indeed, are those who without controversy receive him into their hearts and homes. To both friends and foes alike Jesus is the Standard, the Judge, the Master. Before him all things are tested, our homes, as was the home at Bethany, our service, as was that of Mary and Martha, our loyalty and sincerity, as was that of the scribes and the Pharisees.

FOR INTERMEDIATE PUPILS

1. Where was the home of Martha and Mary?
2. Why did Mary sit at Jesus' feet?
3. How did Martha try to show her love to Jesus?
4. What complaint did Martha make concerning Mary?

5. What rebuke did Jesus administer to Martha?
6. For what did Jesus commend Mary?

The Intermediate Catechism

Q. 72. What has God promised for the life to come to those who love him?

A. God has promised for the life to come to those who love him that, being raised with Christ and made like unto him, they shall serve God for ever in the glory and joy of heaven.

FOR SENIOR STUDENTS

1. Who made up the Bethany household?
2. Why did Jesus frequent the Bethany home?
3. What complaint did Martha make about Mary?

4. Why did Jesus defend Mary's conduct?
5. Why did Jesus criticize the Pharisees so severely?
6. What does the lesson teach us concerning the authority of Jesus?

The Shorter Catechism

Q. 107. What doth the conclusion of The Lord's Prayer teach us?

A. The conclusion of The Lord's Prayer, which is, "For thine is the kingdom, and the power, and the glory, for ever. Amen," teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, Amen.

Lesson XIII—THE BIRTH OF JESUS

(Christmas Lesson)

THE GOLDEN TEXT—"There is born to you this day in the city of David a Saviour, who is Christ the Lord."—Luke 2: 11.

TEXT OF LESSON, Luke 2: 8-20

For entire lesson, see Luke 2: 1-20

COMMON VERSION

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of Da'vid a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth-le-hem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Ma'ry, and Jo'seph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

AMERICAN STANDARD BIBLE

8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. 9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: 11 for there is born to you this day in the city of David a Saviour, who is Christ the Lord. 12 And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at the things which

19 But Ma'ry kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The Time—5 B.C.

The Place—Bethlehem.

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, December 18.....	The Birth of Jesus.....	Luke 2 : 8-20.
Tuesday, December 19.....	John the Forerunner.....	Luke 3 : 1-6.
Wednesday, December 20.....	Jesus Tempted.....	Luke 4 : 1-13.
Thursday, December 21.....	Jesus the Teacher.....	Luke 6 : 39-49.
Friday, December 22.....	Jesus the Saviour.....	Luke 7 : 36-50.
Saturday, December 23.....	Jesus the Friend.....	Luke 10 : 38-42.
Sunday, December 24.....	Jesus the King.....	Isa. 32 : 1-8.

DIFFICULT WORDS AND PHRASES

8. **Shepherds.** Probably watching the sheep intended for the Temple sacrifices. They were kept out all winter on the hills near Jerusalem.

11. **Christ the Lord.** Christ means "Messiah." The long-anticipated, anointed Lord.

THE BIRTHPLACE OF JESUS

Luke 2: 1-5

Mary, the mother of Jesus, lived at Nazareth. That was her home and there Jesus grew into manhood. But Jesus was born in Bethlehem, a little village, five miles south of Jerusalem. Bethlehem had a long history. It was there that Ruth, the ancestress of David, made her home. It was the birthplace of David, and the father of David is spoken of as "Jesse the Beth-lehemite," I Sam. 16: 1. Bethlehem was often called "the city of David." It had been foretold in prophecy that the Messiah would be born there and the priests had so announced to Herod. In answer to the question where the Messiah should be born, the scribes said, "In Bethlehem of Judæa: for thus it is written through the prophet, And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, who shall be shepherd of my people Israel."

That prophecy was fulfilled in a strange way. Cæsar Augustus was emperor of all the world. Palestine was a Roman province and according to Roman law it was necessary that the people of the province be registered. In obedience to the law, therefore, Joseph and Mary went up to Bethlehem to be enrolled with the tribe to which they both belonged—the tribe of Judah. In this strange way God brought it to pass that the Old Testament prophecy was fulfilled and the Christ was born in Bethlehem of Judah.

THE BIRTHDAY OF JESUS

Luke 2: 6, 7

We celebrate the birthday of Jesus on December 25, Christmas Day. It is the greatest event in his-

tory and yet how little people knew at the time of what was happening. The people came flocking up from the country until Bethlehem was crowded. The inns and public places and streets and homes were full of people. There was no room in the inn for Mary and Joseph and they took up their temporary abode in a stable. There the Child Jesus was born. His mother "wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn." What a tragedy! The Son of God had come to earth as a little child and there was no room for him. No one understood. No one took any notice. He was born in poverty and obscurity. This is the way God works. He comes quietly, secretly, and asks us to let him in. How happy we are when we can say in the words of the hymn:

"Thou didst leave thy throne
And thy kingly crown
When thou camest to earth for me,
But in Bethlehem's home
Was there found no room
For thy holy nativity:
Oh, come to my heart, Lord Jesus,
There is room in my heart for thee.

"The foxes found rest,
And the birds their nest,
In the shade of the forest tree;
But thy couch was the sod,
O thou Son of God,
In the deserts of Galilee:
Oh, come to my heart, Lord Jesus,
There is room in my heart for thee."

THE SHEPHERDS

Luke 2: 8

Sometimes it is said that the birthday of Jesus could not have taken place in winter for when Jesus was born shepherds were keeping watch over their flocks by night. It has been pointed out, however, that sheep meant for sacrifices at the Temple in Jerusalem, were kept out on the hills around Jerusalem and Bethlehem all the year round. We are not told how many shepherds were

watching, that wonderful night. Matthew tells us how the Wise Men, rich, learned, and powerful, were later on guided by the star to where the Christ-child lay, but Luke tells us how the humble, obscure shepherds were given the heavenly announcement on the night of Jesus' birth, and heard the angels sing their Christmas anthem. The shepherds, even more than the Wise Men, represented the people, and the people needed Christ. "There were many great men and many wealthy men in Palestine. There were scholars of the most profound and various learning. There were lean ascetics who had left the joys of home, and gone away to pray and fast in deserts. But it was not to any of these that the angels came, and it was not in their ears that the music sounded; the greatest news that the world ever heard was given to a group of humble shepherds. Few sounds from the mighty world ever disturbed them. They were not vexed by any ambition to be famous. They passed their days amid the silence of nature; and to the Jew, nature was the veil of God. They were men of a devout and reverent spirit, touched with a sense of the mystery of things, as shepherds are so often to this day. Is it not to such simple and reverent spirits that God still reveals himself in amplest measure? How fitting it was, too, that shepherds should be chosen, when we remember how the Twenty-third Psalm begins, and when we reflect that the Babe born in Bethlehem was to be the Good Shepherd giving his life for the sheep."

THE GLORY SONG

Luke 2: 9-14

It was night. The stars were keeping watch with the shepherds when Jesus, the Saviour of the world, was born. No one on earth but Mary and Joseph was interested. But if the earth did not know and was asleep, all heaven was awake and was vocal with praise which broke through the silence and was heard on earth. Suddenly the shepherds who had heard nothing and had seen nothing were surprised by the presence of an angel standing at their side in a blaze of glory. No wonder they were frightened. But the angel said, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord." It was a wonderful message for these humble men to receive, and then, to prove it was no dream, the angel said, "This is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." They could prove the angel's word. They could see for themselves, and then suddenly, instead of one angel, there was a multitude of angels and, as with one voice, they sang the glory song of the ages:

"Glory to God in the highest,

And on earth peace among men in whom he is well pleased."

The words of the Revised Version are doubtless a better translation than those of the familiar Authorized Version. The Revised Version gives the angels' song in the form of a poetic couplet, following the style of true Hebrew parallelism. The "peace" of the second line answers to the "glory" of the first line; the words "on earth" answers to the words "in the highest," and the expression "among men in whom he is well pleased" answers to the words "to God." Thus we get the complete verse:

"Glory to God in the highest,

And on earth peace among men in whom he is well pleased."

These two notes make up the perfect music of this heavenly refrain. They contain two simple, sublime thoughts—God's glory and man's peace.

THE CHRIST-CHILD

Luke 2: 15-18

After the song there was silence. The angels had gone as silently and as suddenly as they had come. The shepherds were alone again. The sheep lay quietly on the hillside. The stars looked down silently from the sky above. The shepherds were bewildered, amazed, and for a while silent. Then they said to one another, "Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us."

They lost no time. They were not far from the village and while it was still dark they made their way in haste, and searching from stable to stable in the stillness of the night they came at last to the manger where Jesus lay. They knew then that the angels' song had not been a dream but a true and wonderful reality. Then they told their story. The shepherds would see nothing strange in the little Babe, for he was like other babes and there was no halo about his head and no glory shining where he lay. He was doubtless sleeping quietly and all unconcerned as to what was happening. But the story the shepherds told Mary and Joseph was indeed marvelous, and it would confirm the strange message which Mary herself had received from the angel. The message was the most wonderful ever given. This little Child was the Saviour. He was the Lord. He was bringing glory to God. He was bringing peace to men.

THE MOTHER OF JESUS

Luke 2: 19

The lesson tells us that the story of the shepherds made a very deep impression upon Mary and that she "kept all these sayings, pondering them in her heart." We are not told very much about the mother of Jesus, but what we are told reveals to us a mother thoughtful and quiet, who said little and prayed much and who was puzzled and

perplexed concerning this strange Child who had come in such a divine way into her life. She knew, if anybody did, that God had come down to earth and in the person of Jesus, would reveal himself to men. We do not need a God up in the sky. We need a Saviour like Jesus who lives our life and understands all about us. "It is related of a celebrated musician that, when asked to compose a National Anthem for the people of another country; he went and lived with them, studied them from within, shared their poverty, became one with them that he might become one of them, and was thus, and only thus, enabled to express their feelings in his music. This is what God did."

When John came to tell the story of the birth of Jesus, he said nothing about Bethlehem or the shepherds or the Wise Men. He said, "The Word became flesh, and dwelt among us."

THE CHRISTMAS JOY

Luke 2: 20

The shepherds returned again to their work, "glorifying and praising God." They went back to their old tasks, but with new hearts. They went back to their sheep but in a new spirit. They had heard the angels sing. They had seen the Christ-child and for them life would always be different. They glorified and praised God, for now they knew that God, the eternal God, was interested in them, interested in their poverty, their work, and their prayers. This is the Christmas message and the Christmas joy. God indeed dwells with men. He is our Father. A recent writer has said: "We do hear it very often these days, but do people really understand what it means when God is spoken of as Father? He is far more than father in the ordinary sense; he is father in that he was like Jesus. In Jesus Christ we see manhood at its best; we see also God living a human life. Lloyd George

was once enjoying one of his trips to his native Welsh hills and valleys. He was asked how it was he understood so well and sympathized so completely with the cottagers in the little villages. His answer was that he knew what it meant to look out at the world from the inside, through those cottage windows. In Jesus Christ God was looking out at our world from our own human cottage windows." We know that God understands for God is like Jesus.

"Shepherds in the fields abiding,
Watching o'er your flocks by night,
God with man is now residing,
Yonder shines the infant Light:
Come and worship,
Worship Christ, the newborn King."

FOR INTERMEDIATE PUPILS

1. Where was Jesus born?
2. Why were Joseph and Mary in Bethlehem?
3. Why were the shepherds afraid of the angels?
4. What song did the angels sing?
5. What effect did the shepherds' story have on Mary?
6. What effect do you think the events of this wonderful night must have had on the shepherds?

FOR SENIOR STUDENTS

1. How did the Roman emperor help in fulfilling the Old Testament prophecy?
2. What message did the angel deliver to the shepherds?
3. What sign did the angel give the shepherds?
4. What gifts did the Christ-child bring to earth?
5. What sayings did Mary keep in her heart?
6. Why did the shepherds return with glad hearts?

Lesson XIV—REVIEW

THE GOLDEN TEXT—"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor."

—Luke 4: 18

DEVOTIONAL READING, Psalm 98

DAILY HOME READINGS

DATE	TITLE	REFERENCE
Monday, December 25.....	Prophecy Fulfilled	Luke 1 : 57-66; 2 : 7, 52.
Tuesday, December 26.....	The Work Begun.....	Luke 3 : 3-6; 4 : 1-13.
Wednesday, December 27....	"Release to the Captives".....	Isa. 61 : 1; Luke 5 : 18-25.
Thursday, December 28.....	The Golden Rule.....	Luke 6 : 27-31.
Friday, December 29.....	Divine Compassion	Luke 7 : 37, 38, 47; 8 : 27-35.
Saturday, December 30.....	Service to Others.....	Luke 10 : 1-3, 17, 25-37.
Sunday, December 31.....	The Saviour Among Friends and Foes.....	Luke 2 : 8-14; 10 : 38-42; 11 : 53, 54.

THE GOSPEL OF LUKE

As has been said, Luke has been called "the most beautiful book in the world." After a three-months' course in this most interesting book, we

are prepared to understand the reasons for such a description. The pictures that Luke draws of Jesus are charming and attractive. When Jesus spoke, he uttered "gracious words." When he

went among people, he went to heal and to help. There is an old tradition which says that besides being a physician, Luke was also a painter, and whether this be true or not, it is certain that he knew how to paint marvelous word pictures. We have had a few in the lessons studied. We recall such stories as the temptation, the penitent woman, and above all, the Good Samaritan, which is found only in Luke's Gospel. This Gospel tells us more of the infancy and youth of Jesus than do any of the other Gospels. We see Jesus returning to Nazareth with his parents and there growing up in the carpenter shop until his great call came. In this book only we find, too, the wonderful Christmas songs, the "Magnificat," or song of Mary, the "Benedictus," or song of Zacharias, the "Nunc Dimittis," or song of Simeon, and the "Gloria in Excelsis," or the song of the angels when the announcement was made to the shepherds. It is from beginning to end a book of joy and gladness.

PREPARING FOR SERVICE

Jesus came into the world to do something. He came into the world to save the world. Once he said, "The Son of man came to seek and to save that which was lost." The Gospels tell the story of his coming and how he finished the work given him to do.

Our lessons have given us occasional pictures of Jesus preparing for work and in actual service. Last Sunday we studied about his birth. He was born in a lowly cattle shed. The shepherds were told of his coming, but they were told in the night and while the angels sang, the great world was sleeping. Jesus came into the world silently, just as he comes into our hearts.

"How silently, how silently
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in."

For twelve years Jesus lived a normal boy's life at Nazareth, and then, while on a visit to the Temple at Jerusalem, he surprised the teachers of the Temple and his parents by his insight into the meaning of the Scriptures. Then for nearly eighteen more years he dropped back into silence. Joseph had probably died. He is believed to have had brothers and sisters and probably as the eldest son, the responsibility of the shop and the home rested upon him. The thing to remember is that Jesus lived as natural a life as we live, but lived it perfectly, without sin, and in the knowledge of the nearness and love of his Father.

During all this time he was getting ready. He spoke Greek and Aramaic and read the Scriptures from the ancient Hebrew. He knew the world

about him, both nature and men, and he knew the Word of God.

THE CALL OF JESUS

When Jesus was thirty years of age, the call came to him. John the Baptist was preaching down at the Jordan. The first lesson of the quarter told us of the miraculous birth of John. He was perhaps six months older than Jesus and they were related, but John grew up a man of the desert, a strange man, clothed like a hermit. He came suddenly, preaching repentance, demanding confession and a new life. The whole country was awakened and a mighty revival swept through cities and villages. Among those who attended on John's ministry were some of the disciples who afterwards followed Jesus. After a time Jesus came and took his place among those wishing to be baptized. John objected but Jesus had reasons of his own and when he was baptized, he heard God's voice acknowledging him and claiming him. Immediately the Tempter came. Power such as Jesus now possessed was a temptation. He was "in all points tempted like as we are, yet without sin." The fourth lesson of the quarter gives us a picture of Jesus in the wilderness working out under the influence of the Spirit of God the method and message of the Kingdom he was about to establish, and there he overcame every evil suggestion and gave his will over to the will of God. The motto of his life was, "Not my will, but thine, be done." So prepared and so tested, Jesus was now ready for his life work.

JESUS THE PREACHER

Jesus began as a preacher. His first text as recorded by Luke was taken from the Book of Isaiah. His first sermon was preached in his own synagogue at Nazareth. This story was told in connection with the fifth lesson of the quarter.

The people rejected his message and, thrusting him out of the synagogue, tried to destroy him. This shows us that the message of Jesus did not always bring him friends. He spoke the truth to both friend and foe. This fact is clear from the teaching of the twelfth lesson, where Jesus rebuked Martha, his friend, for her unkindness to Mary, and where we also find his frank warning to the Pharisees who had taken up a hostile attitude to him.

Our lessons also tell us of another of Jesus' remarkable sermons. Lesson VII gives us a few verses from the wonderful Sermon on the Mount, which in Matthew's Gospel covers three chapters. In this wonderful sermon, Jesus set forth as the guiding principle of life what is known as the "Golden Rule." "As ye would that men should do to you, do ye also to them likewise." The rule makes it necessary to carry a spirit of forgiveness in our hearts, even toward enemies, and compels us to follow in the footsteps of Jesus rather than to indulge our own selfishness.

JESUS THE SAVIOUR

Lessons VI and VIII give us beautiful pictures of Jesus as the Great Physician and as the Saviour of men. The poor paralytic, who was let down from the roof into the presence of Jesus was forgiven of his sins and healed in his body. Jesus is able to help us both in body and in soul. In the eighth lesson, Jesus spoke words of peace and forgiveness to the poor penitent sinner whose tears bathed the weary feet of Jesus. It was an act of courage and of deep compassion on the part of Jesus. Simon the Pharisee was afraid of having his purity compromised in her presence, while on the other hand in the presence of Jesus, the woman's purity was restored. This is always Jesus' way. He comes to us in our need and lifts us up into his love and purity, and redeems us. Here we have the fulfillment of the angel's words, "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." When Jesus comes, sin goes.

A Christian artist once visited a young man in his room in college and was shocked to see the pictures and photographs with which his room was filled. Those pictures upon the walls were windows through which the artist looked into the young man's heart, and he knew that all was not well with him. Yet he spoke no word concerning them and uttered no criticism. When he returned home, however, he selected one of his own paintings, a beautiful, symbolic piece of Christian art and with the request that the young man would hang it in his room, he dispatched the gift, saying to himself, "That should work a change for him." It did. In the presence of the beautiful, the coarse and the vulgar died. In the presence of Jesus, sin and evil hide themselves.

JESUS THE MISSIONARY

The Gospel of Luke never forgets that Jesus came into the world to do something. He was God's Messenger, his Missionary. Lessons IX, X, and XI illustrate the missionary purpose of Jesus. He himself is the great Missionary. He went out through the towns and villages of Galilee preaching the gospel, and healing. He went into the half-heathen country of the Gerasenes and there rescued a man from the spirit of evil and clothed him in his right mind. He sent forth seventy well-chosen disciples and bade them multiply his work by preaching the gospel and healing disease. He had no narrow idea of the world. The world was his parish. Every man that needed him was his neighbor. He was himself the Good Samaritan who cared for and helped the wounded wayfarer. Jesus' whole ministry was a missionary ministry and illustrated his own words when he said that he "came not to be ministered unto, but to minister, and to give his life a ransom for many." These lessons should help us to understand that every Christian should be a missionary Christian

and every church a missionary church. The Golden Text of this lesson was the text of our Lord's first sermon at Nazareth.

That is the motto by which every disciple of Jesus should live. One of the great missionary hymns of the Church was written in 1905. Memorize it and by doing so, you will catch the true spirit of these lessons about the life and work of Jesus.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man.

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

"From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

"The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

"O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
Oh, tread the city's streets again;

"Till sons of men shall learn thy love,
And follow where thy feet have trod;
Till glorious from thy heaven above,
Shall come the city of our God."

FOR INTERMEDIATE PUPILS

1. Give the titles of the quarter's lessons.
2. What lesson of the quarter most interests you?
3. Why was Jesus tempted in the wilderness?
4. Why is Jesus called the great Missionary?
5. What was Jesus' answer to the question, "Who is my neighbor"?
6. Show by examples that Jesus himself followed the Golden Rule.

FOR SENIOR STUDENTS

1. Why is Luke's Gospel called "the most beautiful book in the world"?
2. How did John prepare for the coming of Jesus?
3. Why did the temptation follow immediately after the baptism?
4. Give the names of the persons mentioned in the quarter's lessons.
5. Why did Jesus prepare and send out seventy missionaries?
6. How did Jesus himself act the part of the Good Samaritan?

ORDERS OF SERVICE FOR FOURTH QUARTER, 1922¹

OPENING SERVICE, No. 1

DOORS CLOSED FOR SILENCE.

OPENING SENTENCES (all standing):

SUPT.—Our help is in the name of Jehovah.

SCHOOL.—Who made heaven and earth.

SUPT.—Jehovah is nigh unto all them call upon him.

SCHOOL.—To all that call upon him in truth.

SUPT.—He will fulfil the desire of them that fear him.

SCHOOL.—He also will hear their cry, and will save them.

SUPT.—Seek ye Jehovah while he may be found.

SCHOOL.—Call ye upon him while he is near.

SUPT.—Let the wicked forsake his way, and the unrighteous man his thoughts.

SCHOOL.—And let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.

OPENING HYMN.—“Alleluia,” No. 77. “Golden Harps Are Sounding.”

INVOCATION AND LORD’S PRAYER.

DOORS OPENED.

HYMN.—“Alleluia,” No. 179. “There Is Sunshine in My Soul To-Day.”

THE TEN COMMANDMENTS.—(All standing.)

MISSIONARY STORY.—By the pastor or one of the adult students.

GOSPEL SOLO OR QUARTET.

PRAYER.—Followed by silent prayer.

OFFERING AND RECORDS.

THE SCRIPTURE LESSON.

HYMN.—“Alleluia,” No. 213. “Conquering Now and Still to Conquer.”

THE LESSON PERIOD.

REPORTS AND ANNOUNCEMENTS.

HYMN.—“Alleluia,” No. 259. “O Jesus, I Have Promised.”

BENEDICTION.

DISMISSAL BY CLASSES.—(Piano playing music, “Alleluia,” No. 259.)

ORDER OF SERVICE, No. 2

HYMN.—“Alleluia,” No. 81. “All Hail the Power of Jesus’ Name!”

PRAYER OF CONFESSION.—(All uniting.)

Most holy and merciful Father; We acknowledge and confess in thy presence: Our sinful nature prone to evil and slothful in good; And all our shortcomings and offenses against thee. Thou alone knowest how often we have sinned: In wandering from thy ways; In wasting thy gifts; In forgetting thy love. But thou, O Lord, have pity upon us; Who are ashamed and sorry for all wherein we have displeased thee. Teach us to hate our errors; Cleanse us from our secret faults; And forgive our sins; For the sake of thy dear Son our Saviour. And O most holy and loving Father; Send thy purifying grace into our hearts, we beseech thee; That we may henceforth live in thy light and walk in thy ways; According to the commandments of Jesus Christ our Lord. Amen.

GOSPEL SOLO.

THE APOSTLES’ CREED.—(All standing.)

HYMN.—“Alleluia,” No. 167. “Tell Me the Old, Old Story.”

SUPPLEMENTAL MEMORY WORK.—By superintendent. (See Superintendent’s Calendar, published by the Presbyterian Board of Publication and Sabbath School Work.)

HYMN.—“Alleluia,” No. 54. “When, His Salvation Bringing.”

PRAYER.—(Before reading the lesson.)

THE SCRIPTURE LESSON.

THE LESSON HYMN.—“Alleluia,” No. 103. “Break Thou the Bread of Life.”

OFFERING AND RECORDS.

THE STUDY OF THE LESSON.

PIANO (Softly).—“Alleluia,” No. 103.

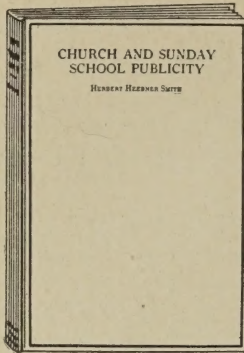
ANNOUNCEMENTS AND REPORTS.

HYMN.—“Alleluia,” No. 251. “Rejoice, Ye Pure in Heart.”

THE LORD’S PRAYER.—(All standing.)

THE BENEDICTION.

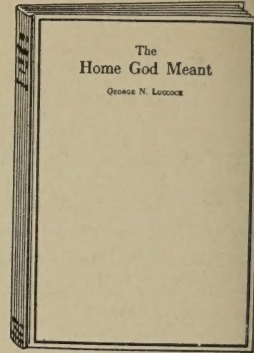
¹ Extra copies of these Orders of Service, on heavy paper, may be ordered of the publishers at 50 cents a hundred.



CHURCH AND SUNDAY
SCHOOL PUBLICITY

HERBERT HERBERT SMITH

A Foursome of Interest



The
Home God Meant

GEORGE N. LUCCOCK

Church and Sunday School Publicity

By HERBERT H. SMITH

THIS volume on church publicity has been written to give pastors and publicity chairmen the principles on which helpful programs of advertising, paid and free, can be developed for all church organizations.

Cloth, 176 pages \$1.25, postpaid

The Home God Meant

By GEORGE N. LUCCOCK, D.D.

THIS is a portrayal, as the name suggests, of the sort of home God would have men and women enjoy. It aims to show that a thoroughly christianized home life would be one of the greatest forces in the Kingdom progress.

Cloth, 205 pages \$1.25, postpaid

Our Reasonable Faith

By PARK HAYS MILLER

THIS book was written to meet the need of thoughtful young people and adults, who may be perplexed by some of the problems of Christian truth. It has grown out of the author's own experience and his dealings with others who were facing the problems discussed in the volume.

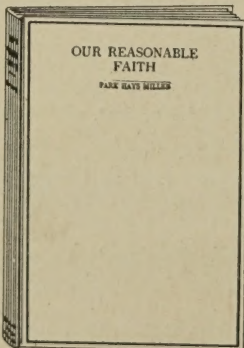
*Cloth
222 pages,
\$1.25,
postpaid*

A Brief Bible History

By BOYD and MACHEN

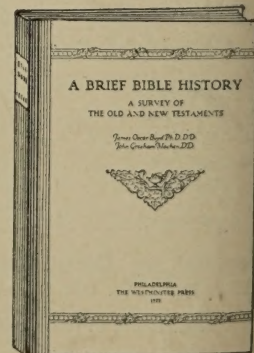
THIS book surveys the history of God's redeeming grace. It reviews Old Testament history, disclosing the stream of God's redeeming purposes flowing down through the older times. It reviews New Testament history, disclosing the broadening and deepening of that purpose for us men and for mankind in our Lord and Saviour Jesus Christ and his Church.

*Boards
128 pages,
60 cents,
postpaid*



OUR REASONABLE
FAITH

PARK HAYS MILLER



A BRIEF BIBLE HISTORY
A SURVEY OF
THE OLD AND NEW TESTAMENTS

By Boyd and Machen, D.D.
First Edition, 1914



PHILADELPHIA
THE WESTMINSTER PRESS
1914

Presbyterian Board of Publication and Sabbath School Work (The Westminster Press)

Headquarters: PHILADELPHIA, Witherspoon Bldg.
New York, 156 Fifth Ave. Nashville, 711 Church St.
Chicago, 125 N. Wabash Ave. St. Louis, 411 N. Tenth St.
Cincinnati, 420 Elm St. San Francisco, 278 Post St.
Atlanta (Colored), 200 Auburn Ave.
Pittsburgh, Granite Bldg., Sixth Ave. and Wood St.